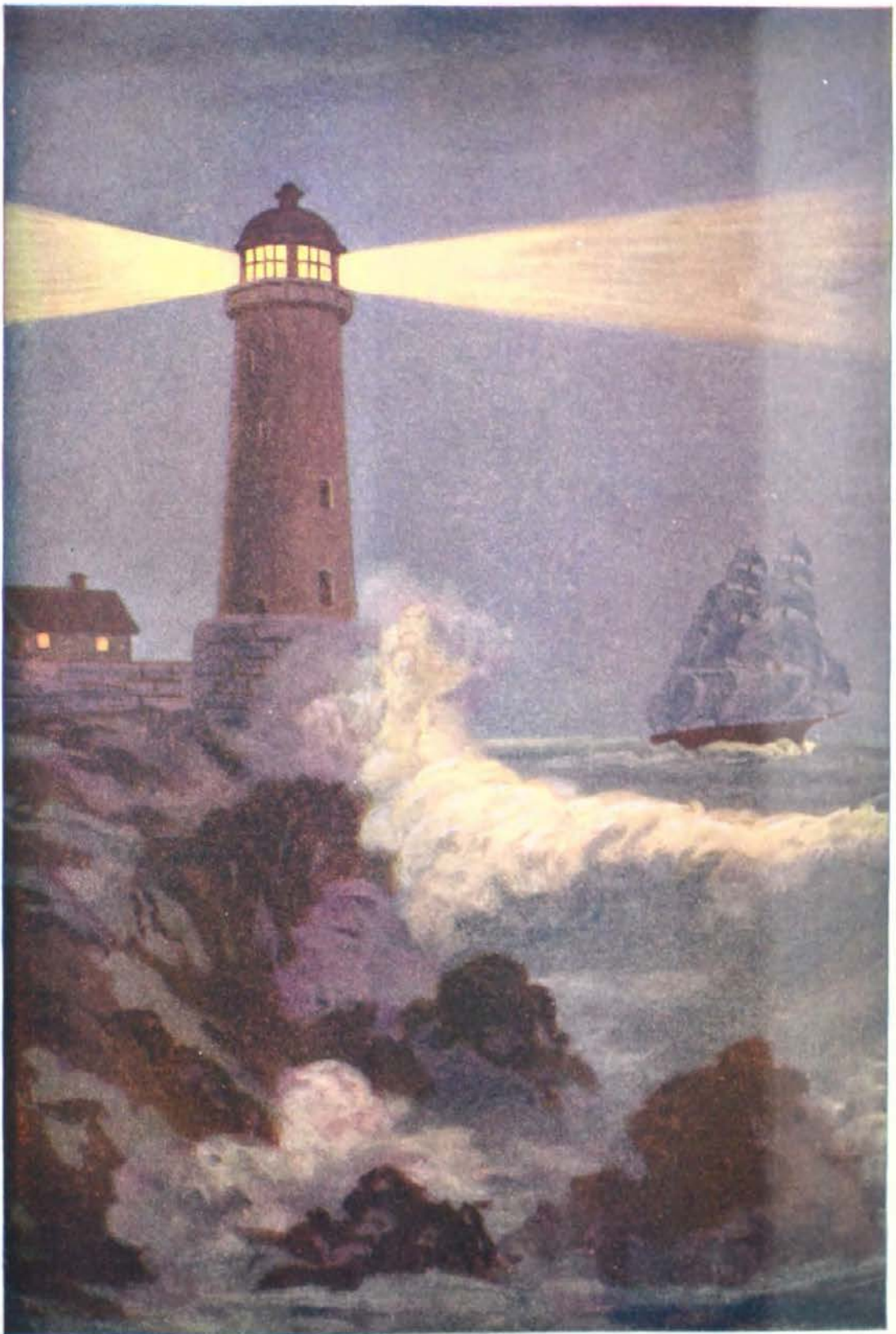


BEACON LIGHTS *of* Prophecy





THE LIGHTHOUSE

"The entrance of Thy words giveth light;
it giveth understanding unto the simple."
Psalms 119:130.

BEACON LIGHTS OF PROPHECY

By W. A. SPICER

Author of "Our Day in the Light of Prophecy,"
"The Hand of God in History," "Miracles of
Modern Missions," and other works

"We have also a more sure word of
prophecy ; whereunto ye do well that ye
take heed, as unto a light that shineth
in a dark place, until the day dawn,
and the Day-star arise in your hearts."
2 Peter 1:19.

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THE FIRST MOURNERS

W. BOUGUEREAU. ARTIST

Adam and Eve found all too soon that
"the wages of sin is death."

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Review and Herald Publishing Association



M. MUNFACBY, ARTIST

HE DIED FOR ME

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

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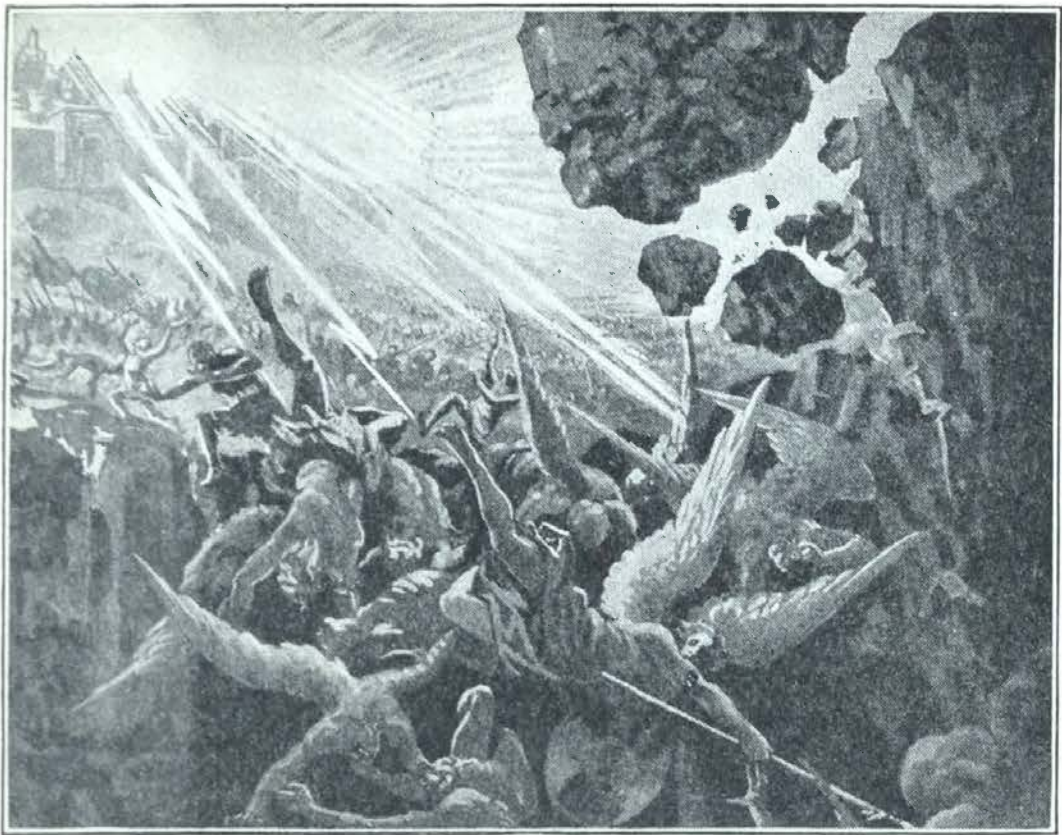
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THE END OF SIN AND DEATH "The devil that deceived them was cast into the lake of fire and brimstone."
Rev. 20:10.

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COURTESY OF DR. J. F. GERNHARDT

EDEN RESTORED

"I saw a new heaven and a new earth."
"And there shall be no more death,
neither sorrow, nor crying, neither shall
there be any more pain." Rev. 21:1, 4.

FOREWORD TO THE READER

You know how naturally men are interested in thinking of the future. What mind does not long to pierce the veil that separates us from that which is to come?

The Holy Scriptures, with their prophecies, are God's answer to this universal longing of the human heart. Here we find cheering assurance that a living God is watching over human affairs and over us all.

It is good to know that molding events in our world have not been taking place merely by chance. In all the changes that have come to mankind appears the overruling hand of a watchful Providence. "A journey through history," said Thomas Gill, "is a walk with God."

The Swift Pace of Our Day

Never was the world making history so rapidly as in our time, and we watch it as it takes place. Nothing is now done in a corner. What happens in the remotest part of the world today is spread before us in tomorrow's newspaper. Speaking before a chamber of commerce of the speeding up of modern life, the poet Kipling said:

"Months have been cut down to weeks and weeks to days in the transport of men and things; and unless all signs fail, we are on the edge of further unbelievable cuts in time. The transport of thought, which carries with it man's most intimate associations, has outstripped not only belief, but the speed of thought itself."

That is how it is that the moving pageant of all the nations of earth passes before our eyes day by day. We are listening to the heavy "tread of events" marching—whither?

The Great Interpreter

Happily, we are not left to human foresight and conjecture in our effort to understand the lessons of the past, or to read aright the signs of our own times. There is scarcely an event of first magnitude or a condition characteristic of the world's political, social, industrial, and religious life, that is not dealt with by the great interpreter for all times and for all mankind, of every race and tongue—the sure word of Holy Scripture.

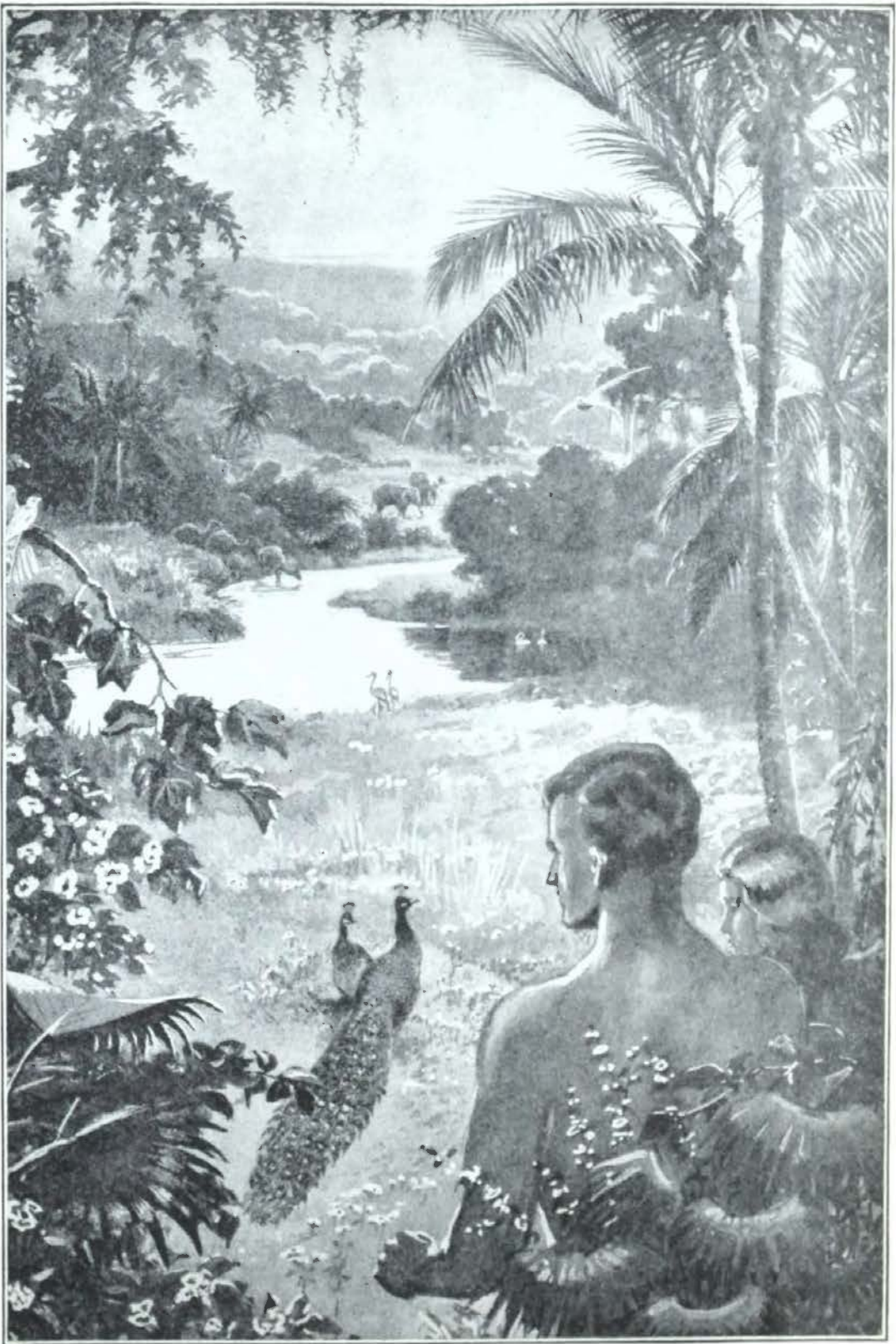
More than two thousand years ago an ancient king said of this Book: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. And still it shines upon humanity's pathway—

"this ray of sacred light,
This lamp, from off the everlasting throne."



"When by His light I walked
through darkness." Job 29:3.

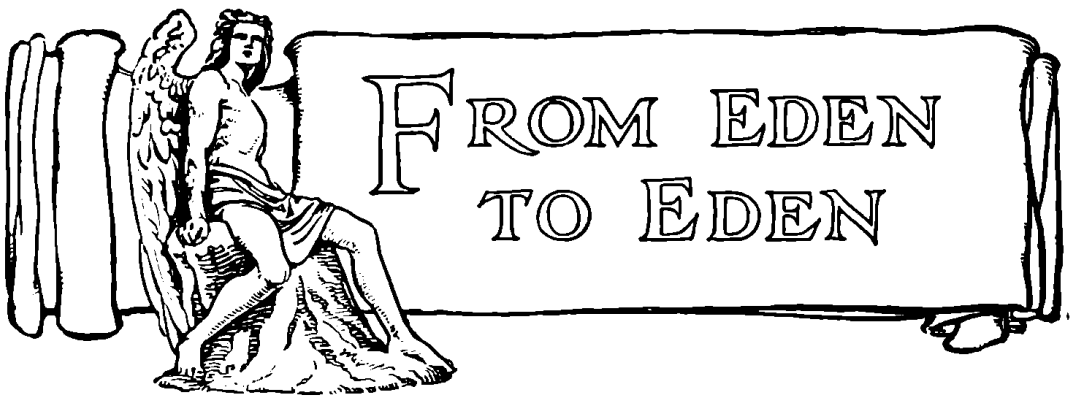
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AFTER COPELAND, ARTIST

THE HOME OF ADAM AND EVE

"The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Gen. 2:8.



HOLY SCRIPTURE opens with a new earth, with man sinless and upright, in a Paradise untouched by death or any curse. The Scriptures close with a new earth, with man sinless and upright in the Paradise restored, never again to be touched by sickness or death or any ill.

In between these two scenes of life untroubled, lie the thousands of years of man's pilgrimage, his life's span cut short by sin and suffering and death. But as the plan of God for the human race began with man in Paradise, so it will end.

The First Eden

This is the description of man's original Eden home:

"God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:27, 28.

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:8-15.

But man sinned. He disobeyed God. By sin came death. Our first parents lost their Paradise home, and humanity's feet started out on the long journey to the promised Paradise to come.

The Eden Restored

This Eden restored, to be man's home again, is thus described:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:1, 4.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

"And he said unto me, These sayings are faithful and true." Rev. 22:1-6.

It is worth while making a long journey to get to such a place as that. As Samuel Rutherford of old-time Scotland cried out:

"The King there in His beauty
Without a veil is seen;
It were a well-spent journey,
Though seven deaths lay between."

The centuries have passed. Ages have come and gone. Still humanity is on the march. But man is not to be forever journeying, never to reach the end of the road. The "sure word of prophecy," set down in Holy Writ ages ago, will never fail of fulfillment, and Eden restored will bloom again upon this earth made new.

"Sweet falls the promise, spanning all the passing ages,
Facing Time's reckoning with a deep disdain."

Six thousand years of time's reckoning seems long to us who measure with man's short span. But to the living God, who is guiding and overruling all for the carrying out of the original plan in the creation of this world, what is six thousand years? "A thousand years in Thy sight," said the

psalmist, "are but as yesterday when it is past, and as a watch in the night." Ps. 90:4. Just one dark night,—this world's history,—to allow the universe to understand the real nature of sin, and for sin to show its fruitage when left to develop, and then will come the morning light and the end of sin forever.

Beacon Lights

All the way along the road, the beacon lights of prophecy have given witness in every age that above all, never forgetting His purpose, is a living God overruling the course of history to bring evil at last to an end.

The apostle Peter tells how the lights of divine prophecy are set along the way to light the path:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

It is wonderful to watch these flaming beacons of divine prophecy lighting up the high points of all past history, showing beyond any possibility of doubt that God knew the end from the beginning, and that events even now before our eyes, are moving exactly as foretold, onward toward the great consummation.

From remote times men have used the beacon to telegraph news and to give warnings. So it was that the early Greeks over the sea in Asia Minor, "flashed across the night" to Argos the news of the fall of Troy.

"From Mount Ida scattering flame, beacon
after beacon burnt
In flaming message hitherward."

—*Æschylus*.

The Romans had a chain of beacons to the Syrian border, which flashed over mountain and plain to Constantinople the tidings of a Saracenic invasion. So when the great fleets of the Spanish Armada appeared off the English coast, the beacons flared their message of warning.



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THE LIGHTED WAY

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Peter 1:19.

"The sentinel on Whitehall gate looked forth into the night,
And saw o'erhanging Richmond Hill the streak of blood-red light;
Then bugle's note and cannon's roar the deathlike silence broke,
And with one start and with one cry the royal city woke.
At once on all her stately gates arose the answering fires. . . .
All night from tower to tower they sprang; they sprang from hill to hill,
Till the proud Peak unfurled the flag o'er Darwin's rocky dales,
Till like volcanoes flared to heaven the stormy hills of Wales."

No more really has man from ancient times laid hold of the beacon to send messages to fellow men, than has God made use of the lights of prophecy through all generations, as message bearers and awakening signals to mankind. These divinely kindled beacon lights of prophecy, running chain-like through the ages, make plain His overruling hand in all past history, revealing to us the things that belong to our day, and forewarning us of events yet to come. For our good, we may well understand, the apostle describes the "sure word of prophecy" as "a light that shineth in a dark place." "Ye do well that ye take heed" unto it, he writes, "until the day dawn, and the day-star arise in your hearts."

This "sure word" has lighted the way for pilgrims on the journey of life all through history. From the days of Babylon and Persia, and from Persia to Greece and Rome, watchers of the night saw the course of empire fulfilling every prophecy regarding the four great kingdoms that were to span the history of man from that ancient time to the latter days. "Take heed" to this sure word of prophecy, the Scripture cries to us, as "a light that shineth in a dark place."

"Look for the waymarks as you journey on,
Look for the waymarks passing one by one;
Down through the ages, past the kingdoms four,—
Where are we standing? Look the waymarks o'er."



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SATAN'S PRIDE

16

"I will exalt my throne above the stars of
God: . . . I will be like the Most High."
Isa. 14:13.



AFTER all, the story of mankind does not chiefly revolve round the great migrations of peoples, the wars of nations, or the rise and fall of empires. These things that bulk so large in the histories are but incidental. They form the background of the main thing. The inspired prophecy, foretelling the course of world events, great and small, uses them as beacon lights to mark the progress of the world toward the great purpose that the Almighty has in view,—the bringing to an end of sin and death.

The Hand Laid Upon the Nations

The original purpose must be fulfilled, and a sinless, deathless world will come again. For the carrying out of the divine purposes, the overruling hand has been laid upon the nations through all history :

“This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?” Isa. 14:26, 27.

The great thing in the history of mankind has been the conflict between good and evil in the development of God’s purpose and plan for man.

Satan Once in Heaven

The controversy between light and darkness did not originate on this earth. The conflict began in heaven itself.

“There was war in heaven.” Rev. 12:7.

The Scripture shows that Satan was once a loyal angel in heaven, serving in the way of right and truth. But it is



WAR IN HEAVEN

G. DORE, ARTIST

"That old serpent, called the devil, and Satan, . . . was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

written, "He . . . abode not in the truth." John 8:44. Once in the truth, he turned from it, and became the leader of "the angels that sinned." 2 Peter 2:4.

He was an exalted angel. Under the figure of the swelling pride which Satan had inspired in Babylon of old, the prophet Isaiah clearly describes this fallen angel in these words: "How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. 14:12.

Lucifer means light bearer. The margin of the text reads "day-star." One of Christ's own titles is "the bright and morning star." A glorious and exalted being, foremost among the angels, was Lucifer.

Again, under the figure of self-exalting pride in a prince of Tyre, the Scripture clearly describes the cause of Lucifer's fall. The language primarily could apply only to a heavenly being:

"Thou wast perfect in thy ways from the day that thou wast created." "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Eze. 28:15, 14.

The Origin of Sin

The two covering cherubim stood by the throne of God. Lucifer was one of the anointed ones set for this service. Created perfect, glorious in being, serving at the throne of Deity, honored by the angels as a leader—there in heaven this bright being fell into sin!

The cause of Lucifer's fall is made clear. He took glory to himself, and forgot his dependence upon his Creator. He looked at himself in pride. Instead of glorifying God for all he had and all he was, he took credit and glory to himself:

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17.

"Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

Notice how it is "I," "I," "I," "I," "I,"—every time "I," with thoughts of self-exaltation.

He wanted to be "like the Most High." He evidently was jealous of the position of the Son of God. One of the names of Christ is Michael, which means one who is "like God." The name could be applied only to eternal Deity. Lucifer, a created being, aspired to like honor. He, too, would be "like the Most High." And seeking his own glory instead of the glory of God, Lucifer, the day-star, became Satan, the adversary, for that is the meaning of the name.

Satan's War in Heaven

There was at last no remedy. A line was drawn between the angels loyal to God's government and law and those that were in revolt. Sin could not remain in heaven:

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

They were cast into "chains of darkness," says the Scripture, "to be reserved unto judgment." 2 Peter 2:4. One day that judgment will be executed.

Why Satan Was Not Destroyed

How naturally the question comes, If Satan is to be finally destroyed, why was he not destroyed, with all his evil angels, before he had enmeshed this world in his snare?

This is a problem that Eternal Wisdom answers by the outworking of the divine plan. More than one world was concerned with this injection of sin into God's vast universe.

Satan's challenge, that deceived a multitude of the angels, put God Himself on trial. When the problem is worked out, it will be seen by all the universe that God was just, as the Scripture says: "Yea, let God be true, . . . as it is written,

That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." Rom. 3:4.

That judgment will not only condemn sin, and justify the repentant, believing sinner, but it will justify the ways of God before all created intelligences.

Meanwhile, cast out of heaven with all his hosts of evil spirits, to await the final judgment, Satan found temporary refuge in this world newly created. Here was an opportunity to strike yet again at God, continuing the warfare that he had begun in heaven.



G. DORE, ARTIST

**SATAN EXPELLED FROM
HEAVEN**

**"I beheld Satan as lightning fall from
heaven." Luke 10:18.**

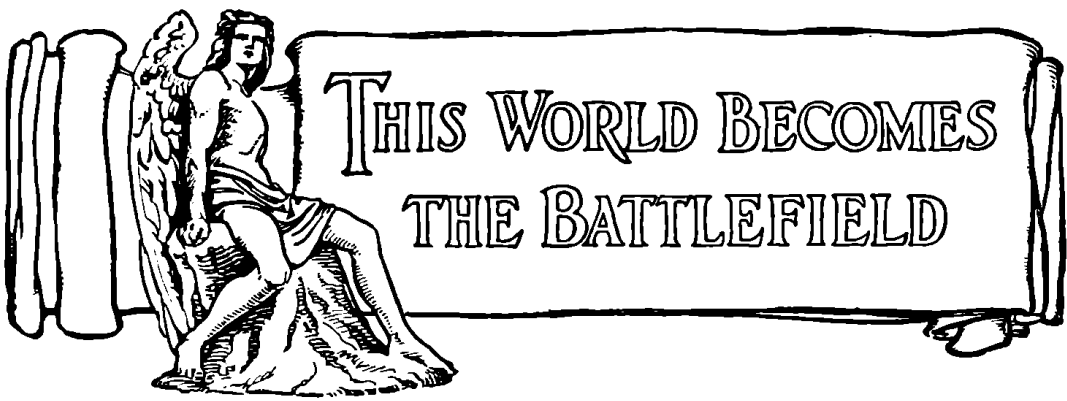


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**ADAM AND EVE RECEIVE THE
PROMISE OF A SAVIOUR**

22

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.



WHEN the Creator's hand set this new world forth in its circuit, in the perfection of beauty that anew declared His glory and love and power, all the universe of heaven and all the starry worlds on high rejoiced: "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

The Lord "made man upright." Eccl. 7:29. As the Creator looked upon His work in this new world, all that He had made, including man, was pronounced "very good." Gen. 1:31.

Satan's Chance

Here was a realm of innocence, a new member of the limitless kingdom of God, that drew Satan's attention as he found himself, with all his hosts of evil angels, cast out of heaven into the voids of space. If Satan could lure this new creation into partnership with his rebellion against God, he would not only strike a vengeful blow to mar the Creator's handiwork, but he would thus gain man's dominion for his own, as a base from which to continue his warfare against heaven.

His success in deception we know. Working through the mediumship of the originally beautiful serpent in Eden, he surprised and snared our first parents into unbelief of God's word and then into disobedience of God's commandments. As a result, Adam lost his dominion; "for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

"The God of This World"

So Satan became "the god of this world" (2 Cor. 4:4), "the prince of this world" (John 14:30), and the "ruler of the darkness of this world." Eph. 6:12.

In disobedience, also, man lost not only his dominion, but his life, which in innocence would have been perpetuated by access to the tree of life in the midst of Eden. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Sinful, mortal nature could only transmit sinful mortality to posterity. So began the reign of sin and death that has marked the history of man. There could be no permanency. The greatest works of men, built to endure forever, so the builders thought, crumbled to ruin. Inspired by Satan's spirit of greed and pride of power, from earliest times the human race filled the earth with violence.

"Armies were ranged in battle's dread array;
They fought—their glory withered in its bud;
They perished—with them ceased their tyrant's sway;
New wars, new heroes came—their story passed away."

A Saviour Assured

But all through the ages, the sure word of prophecy has lifted high the beacon of hope and everlasting assurance. When man sinned and lost his life, Christ, the Son of God, He who had been the active agent in creation,—for "all things were made by Him" (John 1:3),—offered Himself to bear the stroke of death that was falling upon the human race.

There, at the foundation of the world, when sin entered and the stroke of justice was falling, the eternal Son gave Himself a willing sacrifice to bear the penalty of the broken law of God. He was "the Lamb slain from the foundation of the world." Rev. 13:8.

Not that the offering was actually made there in Eden, but it was just as eternally sure. The Son of God there and

then stepped in between guilty man and the descending stroke of death. Thus man was given a span of mortal life in order that he might have the privilege of accepting deliverance from sin here and now, with eternal life by the resurrection from the dead in the last day.

The very existence of the human race is by this gift of the Son of God. The wickedest person who defies God has life and breath and physical powers only because this Saviour was willing to die in man's stead to win the chance of saving him from eternal death.

"If men but knew it, in their reckless strife,
They're laboring hard to lose eternal life."

For love of man, Christ offered Himself to die—for love of every man. A Roman citizen of ancient times—"chief" of sinners, he said he was—never tired of telling of this Saviour "who loved me, and gave Himself for me." Gal. 2:20.

The Father united in the gift:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:16, 17.

The First Beacon Light of Prophecy

This coming of a Saviour into the world was in fulfillment of the first prophecy set forth in Holy Scriptures. In Adam's darkest hour in Eden, when he saw that he had lost his innocence and his life and his Paradise home, there blazed out amid the darkness this first shining light of prophecy. Addressing Satan under the guise of the serpent, God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

Son of God and Son of Man

The Deliverer must come of the seed of the woman, "in the likeness" of human flesh; for He was to take man's place,

and to suffer the penalty of disobedience, even unto death. It must be a divine substitute. No angel could pay the price. No created being could lay down his life and take it again to minister that life to men.

The great prophecy of Eden foretold that the serpent would smite the Deliverer when He should come in the likeness of sinful flesh; but the prophecy foretold also how by His atoning death the Coming One would bruise the serpent's head.

True to the "sure word of prophecy," when "the fullness of the time" (Gal. 4:4) was come, the promised Deliverer was born in Bethlehem of Judea. Even from a historical standpoint that birth changed all history. But supremely above all this in concern to us, that divine substitute in human flesh took our sins upon Himself and died in our place to deliver us from the power of sin, and eventually to destroy even the originator of sin:

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

This World the Battlefield

From the hour of Satan's temporary triumph over man, this world has been the battlefield in the great controversy between light and darkness that began in heaven.

What a battle it has been through the ages! And still it is on. We are all in it. It is not the kind of fight in which natural gifts count. The victory is not to be won by any strength of our own. There is nothing in cleverness or position or education or wealth or any earthly advantage in this warfare with evil.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness ["wicked spirits"] in high places. Wherefore take unto you the whole armor of God." Eph. 6:12, 13.

In that kind of battle there is nothing for it but to have the very armor and defense of God. We are plunged into a conflict in which the forces are beyond our power. If we yield our will to the evil side, the forces of evil sweep in to control: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

When by faith the will is definitely thrown on the side of God and righteousness, then the heavenly forces enter into the life to fight the battle, and these are the winning forces. "Because greater is He that is in you, than he that is in the world." 1 John 4:4.

The Scripture represents all heavenly intelligences watching the working out of the great controversy going forward on earth, "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:10, 11.

His purpose will prevail, and this earth will be rescued from Satan's dominion, to be the home forever of the redeemed of Adam's fallen race.

To show how truly the living God has been overruling through the ages and how surely events are shaping toward the final victory, the great things of historic prophecy have been spread upon the Scripture record.



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**THE RESPONSE OF HISTORY TO
THE VOICE OF PROPHECY**

History sets its seal to the words of the holy prophets, revealing that God, through them, has faithfully declared the end from the beginning.



To all the ancient world the Lord issued the challenge: "Declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:22, 23.

And all the gods of the nations were silent; for they are no gods. Only the living God, who knows the end from the beginning, can set down upon the record the events of history yet to come.

An Open Challenge

Here is the Lord's open challenge to all doubt or unbelief: "I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass." Isa. 48:3.

Now, why did He do this? Why has the Lord foretold things to come, and caused His prophets to write of events then yet far in the future? He tells us—and does He not fittingly describe the natural bent of mind of most of us?

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it?" Isa. 48:4-6.

The challenge is unanswerable. No man can tell the future. No man can duplicate it.

Not in Non-Christian Scriptures

I have heard the Hindu of India say, "Yes, the Christian Bible is good for the Christian; but we also have our sacred books, which are good for the Hindus."



H. SHOWMER. ARTIST

**JULIUS CÆSAR VISITS THE
GRAVE OF ALEXANDER THE
GREAT**

30

Of Roman supremacy one author wrote:
"Already the iron rules; already it subdues
and breaks all in pieces."

To what may I appeal, briefly and definitely, as evidence that the Christian Book is the truth? I go to the record of prophecy.

"How is it?" I ask; "did your sacred books, written in ancient times, describe in clear outline the course of historic events in future time, such as the rise and fall of empires? And can you point to the fulfillment?"

"No," I have repeatedly been told; "we know nothing of historic prophecies in our sacred books."

That is perforce the answer. The authors of the non-Christian scriptures could not foretell history. The living God is the Author of the Bible; and He only can declare the end from the beginning.

In great lines of historic prophecy are foretold the rise and fall of empires, so that all may know to a certainty that there is One watching and overruling, able to guide this troubled world into the predestined haven. It was of these things of divine prophecy that He must have spoken in the book of Proverbs, when He said: "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:20, 21.

In the days of Babylon's glory there was a great outburst of prophetic light. To Daniel the prophet, first an exile and then a statesman in the court of Babylon, there was revealed outline after outline of future history, even to the end of the world. We do well to follow these great historic prophecies, for they give the assurance of certainty that is needed in this age of uncertainty and doubt.

The Hindu Student and the Prophecy

One evening years ago, in India, I sat with a bright, alert young man, a non-Christian, a student in the Calcutta University. The Christian Scripture was an unknown book to him. As we talked, we turned to the pages of Daniel the

prophet, and read over that outline of world empire in the second chapter.

"Now," I said, "how is it? Do you know from your own study of history whether this ancient prophecy, written in Babylon nearly two thousand five hundred years ago, gave a true and accurate outline of events that have come to pass?"

"I know that this outline is correct," he replied. "It gives the history in the exact order of events."

Then he turned. In the light of the study lamp I saw a look of surprise and awe upon his face. A new thought had come to him. With the force of sudden conviction he looked up and said: "Only the living God could have written that before it came to pass!"

That non-Christian student saw the true import of divine prophecy. It bears witness, sure and certain, that the living and true God speaks in the Holy Scriptures. "Before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them." Isa. 48:5.

In His love and mercy and desire to save men, the Lord has piled evidence upon evidence in Holy Scripture to convince our stubborn hearts that a living God is the Author of that book; and that Jesus Christ of Holy Scripture is the living Saviour of men.

There is no book like this Book, and there is no other Saviour than the one here revealed: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The great historic prophecies of Daniel and the Revelation bear witness to the living God and our Saviour, Jesus Christ, who "ever liveth to make intercession" for us.



**THE PROPHET DANIEL
INTERPRETS KING NEBU-
CHADNEZZAR'S DREAM**

"After thee shall arise another kingdom inferior to thee, and another third kingdom of brass. . . . And the fourth kingdom shall be strong as iron: . . . and as iron . . . shall it break in pieces and bruise." Dan. 2:39, 40.



"Spoken of by Daniel the prophet,
 . . . whoso readeth, let him un-
 derstand." Matt. 24:15.

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**ANCIENT BABYLON'S GREAT-
EST KING DREAMS A DREAM**

**"Thou, O king, sawest, and behold a great
image. This great image, whose brightness
was excellent, stood before thee." Dan. 2:81.**



IN a dream given by God to Nebuchadnezzar, king of Babylon, there was revealed to men the course of empire from the days of Babylon to the end of the world.

The time had come when one great empire had gathered the nations under its sway. By revealing Himself to Babylon as the living God, the Lord was to bear witness to all nations.

The King's Dream of the Great Image

Let the ancient text itself give the main features of the story:

"In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king." Dan. 2:1, 2.

To get the background of the picture, as the king called all the wise men of his capital to his help, bear in mind that Babylon in his day was the world capital of culture and learning. As Prof. Robert W. Rogers says:

"Here were the great libraries of the Semitic race. Here were the scholars who copied so painstakingly every little omen or legend that had come down to them out of the hoary past. Here were the men who calculated eclipses, watched the moon's changes, and looked nightly from observatories upon the stately march of constellations over the sky. Here were the priests who preserved the knowledge of the ancient Sumerian language . . . for use in temple worship."—*History of Babylonia and Assyria*," Vol. II, pp. 575, 576.

Before these men, who represented the gathered learning of the ancient world, witness to the true and living God was to be borne. For there were also in Babylon at the time

notable captives from Jerusalem, and prominent among them was Daniel, of the people of the Jews, to whom God had given an understanding of the Holy Scriptures.

Babylon's Wise Men Failed

The wise men of Babylon came at the command of Nebuchadnezzar.

"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

"Then spake the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will show the interpretation." Dan. 2:3, 4.

If the king had related the dream, they could readily have made up one of those obscure interpretations capable of a double meaning, common to the oracle mysteries of the ancients.

But God had given the king a vision of the empires as a lesson to all future time. He frustrated the specious plea of the wise men of Babylon. The dream was held back from the king's memory. "The thing is gone from me," the king replied. He knew their purpose. He declared that if they failed to make good their pretension to supernatural wisdom, they should all be slain.

"The Chaldeans answered before the king, and said, There is not a man upon earth that can show the king's matter. . . . It is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Verses 10, 11.

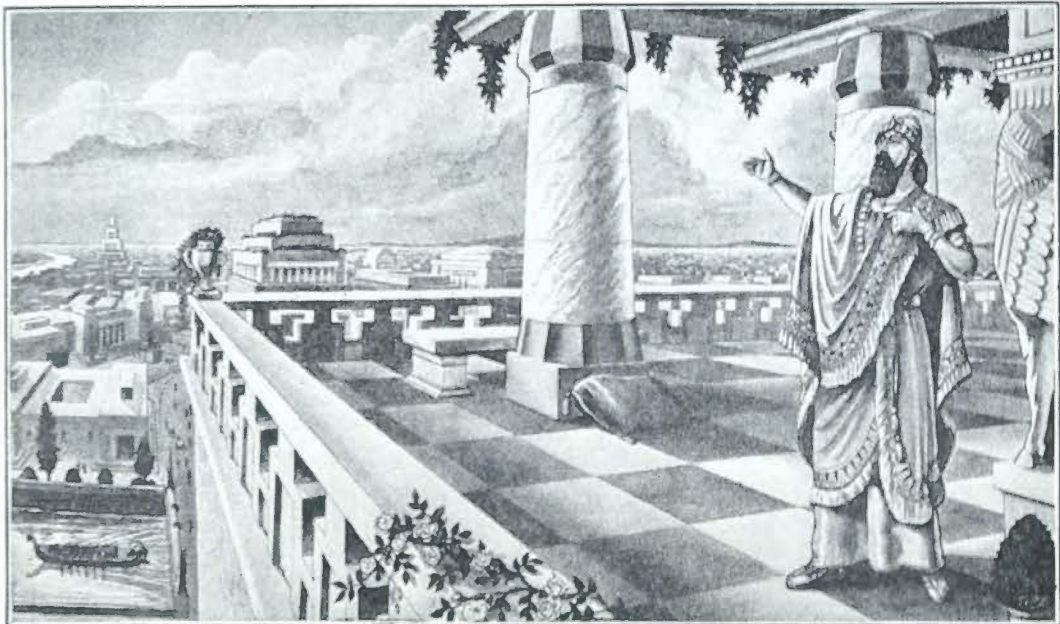
What a setting for the contest between truth and error—on the stage of world dominion! The worldly-wise, with their philosophy and their scientific achievement, had a religion of merely human endeavor. Their religion ruled out actual divine power, and left men helpless. They conceived of gods, but knew them as far removed, "whose dwelling is not with flesh."

The Living God Answered

Now they were to hear of a God who does dwell with flesh, who says:

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

To this God who dwells with flesh Daniel the prophet turned when the king's decree went forth that all the wise men should be slain. The executioners came for Daniel and his fellow Jews, who had been assigned a place in the collegiate circle of Babylon. But Daniel persuaded the king to defer



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NEBUCHADNEZZAR'S PRIDE

"The king spake, and said, Is not this great Babylon, that I have built . . . by the might of my power, and for the honor of my majesty?" Dan. 4:30.

execution of the sentence, and give him time to pray to the living God for wisdom in this matter. "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." Dan. 2:19.

Coming before the king, the youthful prophet said:

"The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verses 27, 28.

The king was a serious-minded monarch. "Thy thoughts,"

the prophet told him, "came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass." Verse 29.

The A B C of Prophecy

The prophet Daniel took up the wondrous theme:

"Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king." Verses 31-36.

Then Daniel explained to the king that the great image, with its succession of metals, pictured the succession of empires to the end. One old writer called this plain and simple outline of history foretold, "the A B C of prophecy."

The Head of Gold—Babylon

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

How fitly the head of gold stands for Babylon, the grand head of the imperial pageant beginning its march before the prophet's vision.

"The golden city," it was called more than a century before. Isa. 14:4. And centuries later a Greek poet tells of the—

"ships Euphrates sends
From golden Babylon."

—*Æschylus, "The Persians."*

The king had written on his tablets, now uncovered: "Babylon—the city which is the delight of my eyes, and which I have glorified; may it last forever." But the prophet declared: "After thee shall arise another kingdom."

Soon after the time of this great king came the fall of Babylon. The fall was so swift and utter that the sound of it echoed through the centuries, as a parable of the humbling of human pride: "Babylon the great is fallen, is fallen!"

At the Feast of Belshazzar

Daniel the prophet was still living in Babylon when the prophecy of its overthrow was fulfilled. In his fifth chapter he describes the scene:

"Belshazzar the king made a great feast to a thousand of his lords. . . . Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem. . . . They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." Dan. 5:1-4.

It would seem that this thought had come to the drunken king as something to take away the feeling of fear and depression in the hearts of the revelers that night as the sound of besieging forces came from without.

"Sudden he speaks: 'What! doth the beaded juice
Savor like hyssop, that ye scorn its use?
Wear ye so pitiful and sad a soul,
That tramp of foemen scares ye from the bowl?
Think ye the gods on yonder starry floor
Tremble for terror when the thunders roar?
Are we not gods? have we not fought with God?
And shall we shiver at a robber's nod?
No; let them batter till the brazen bars
Ring merry mocking of their idle wars.
Their fall is fated for tomorrow's sun;
The lion rouses when his feast is done.
Crown me a cup, and fill the bowls we brought
From Judah's temple when the fight was fought;
Drink, till the merry madness fill the soul,
To Salem's conqueror in Salem's bowl;
Each from the goblet of a god shall sip,
And Judah's gold tread heavy on the lip.'

"The last loud answer dies along the line,
 The last light bubble bursts upon the wine,
 His eager lips are on the jeweled brink,—
 Hath the cup poison that he doubts to drink?
 Is there a spell upon the sparkling gold,
 That so his fevered fingers quit their hold?
 Whom sees he where he gazes? what is there,
 Freezing his vision into fearful stare?
 Follow his lifted arm and lighted eye,
 And watch with them the wondrous mystery.
 'There cometh forth a hand, upon the stone
 Graving the symbols of a speech unknown.'"

—*Edwin Arnold.*

The Handwriting on the Wall

Daniel tells what fastened Belshazzar's gaze:

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. . . . But they could not read the writing, nor make known to the king the interpretation thereof." Dan. 5:5-8.

"With wand of ebony and sable stole,
 Chaldea's wisest scan the spectral scroll.
 Strong in the lessons of a lying art,
 Each comes to gaze, but gazes to depart;
 And still for mystic sign and muttered spell
 The graven letters guard their secret well;
 Gleam they for warning, glare they to condemn,
 God speaketh, but He speaketh not for them."

Then the queen mother reminded Belshazzar of Daniel, the prophet who had read lessons of God to King Nebuchadnezzar. When the prophet was summoned, the king promised him gold if he would read those letters glowing still where the moving fingers had written on the wall. He promised also to make Daniel "third ruler in the kingdom."

It was the highest honor Belshazzar could confer. Nabonidus, his father, who was outside the city, was still counted first, Belshazzar was second, as coruler bearing the kingly title, and Daniel was to be third.

But what a message the prophet of God bore to an earthly king! The Scripture record says:

"Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

"O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. . . .

"But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; . . . till he knew that the Most High God ruled in the kingdom of men, and that He appointeth over it whomsoever He will.

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from Him; and this writing was written.

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

"This is the interpretation of the thing: Mene: God hath numbered thy kingdom, and finished it.

"Tekel: Thou art weighed in the balances, and art found wanting.

"Peres: Thy kingdom is divided, and given to the Medes and Persians." Verses 17-28.

The first change in the order of universal empire had come, according to Daniel's interpretation of Nebuchadnezzar's dream of the great metallic image. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Verses 30, 31.

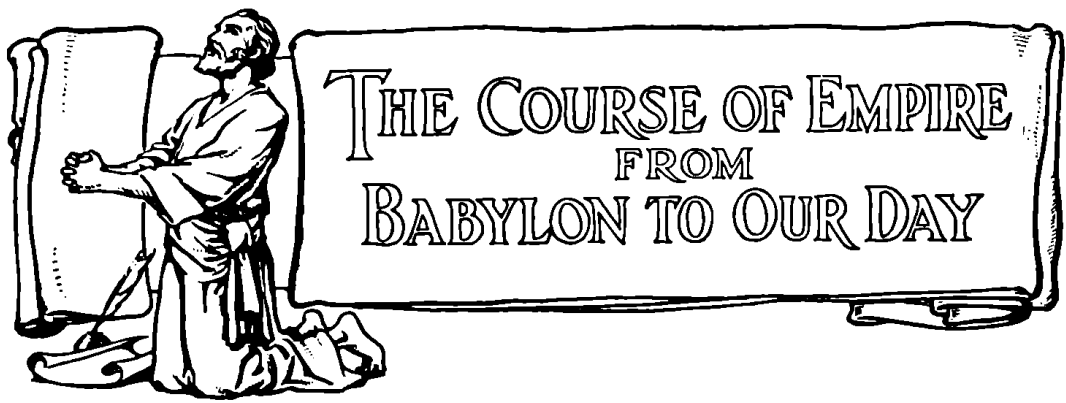
"Fallen is the Golden City! in the dust,
Spoiled of her crown, dismantled of her state,
She that hath made the Strength of Towers her trust,
Weeps by her dead, supremely desolate!"



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THE COURSE OF EMPIRE

"Down through the ages, past the kingdoms four—
Where are we standing? Look the waymarks o'er."



THE image of Nebuchadnezzar's dream stands at the beginning of the highway of world empire. The head of gold meant Babylon, the prophet explained. Then he continued the unrolling of the scroll of future events, saying to the king of Babylon: "After thee shall arise another kingdom inferior to thee." Dan. 2:39.

The Medo-Persian Empire

It was the kingdom of the Persians and the Medes that followed Babylon. More than a hundred years before, these peoples had been named by Isaiah the prophet. Depicting Babylon's capture, Isaiah had cried out by the Spirit of prophecy: "Go up, O Elam [Persia]: besiege, O Media." Isa. 21:2.

In extent the Medo-Persian Empire was the equal and even the superior of the Babylonian; but in glory and world influence it was "inferior." It was the "breast and arms of silver" in the great image. Yet other prophecies had foretold the coming of the Medes and Persians. Their conquering leader, Cyrus, had even been named more than a century before his birth. The Lord had foretold through the word of prophecy:

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isa. 45:1.

The Gates Left Open

Those gates of brass left open turned the course of empire. Cyrus had dug channels above the city to divert the water of

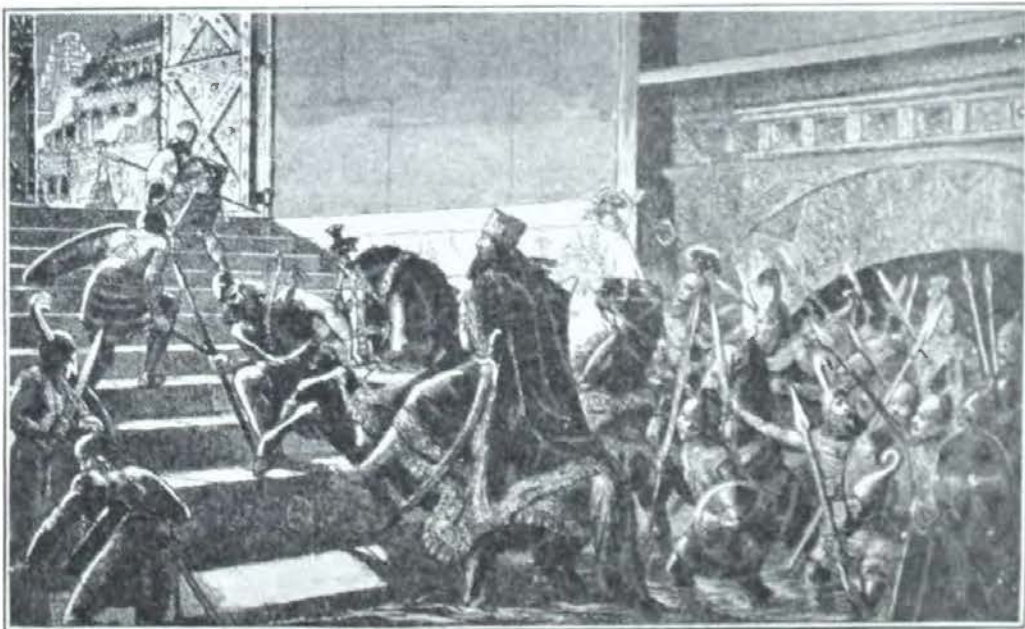
the river Euphrates, which ran under the walls and through the city. Draining off the flood when his plan was ripe, his army entered by night along the river bed beneath the walls. They were in the outer city. But walls with brazen gates lined both banks of the river.

Herodotus, the Greek historian, who visited Babylon a century or more later, tells how much depended upon these "gates of brass:"

"If, however, the Babylonians had been aware of it beforehand, or had known what Cyrus was about, they would not have suffered the Persians to enter the city, but would have utterly destroyed them; for, having shut all the little gates that lead down to the river, and mounting the walls that extend along the banks of the river, they would have caught them as in a net; whereas the Persians came upon them by surprise."—*Book 1, chap. 191.*

"The gates shall not be shut," the prophecy had foretold; and the world changed rulers.

Medo-Persia succeeded to world supremacy. On his cylinder recording the capture of Babylon Cyrus lists his titles thus:



CYRUS ENTERS BABYLON

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden. . . . to open before him the two-leaved gates; and the gates shall not be shut." *Isa. 45:1.*

"I am Cyrus, king of the world, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the earth."

The prophecy is dealing with the course of world empire, and Medo-Persia answers to the prophetic picture of the second kingdom to follow,—a great world empire, but "inferior" to Babylon in brilliancy.

The Grecian Empire

Next in the make-up of the metal image of Daniel 2 come the sides and thighs of brass, which, the prophet said, represented "another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

Alexander of Greece defeated Darius the Persian at Arbela beyond the Tigris in 331 B. C. There Grecia succeeded to world dominion. The very metal of the image fitly represented this "third kingdom of brass." Homer never ceases celebrating

"the glorious deeds
Of Trojan warriors and of brass-clad Greeks."

"Which shall bear rule over all the earth," was the picture of the prophecy. Wider yet Alexander stretched the measure of empire—from Europe into India.

Arrian, the Greek, might almost have been commenting on the prophecy when he wrote of Alexander's world:

"I am persuaded there was no nation, city, nor people then in being whither his name did not reach. . . . There seems to me to have been some divine hand presiding both over his birth and actions."—*"History of Alexander's Expeditions,"* book 7, chap. 30.

The first world court was set up at Babylon. Diodorus tells:

"Ambassadors came to Alexander almost from all parts of the world; some to congratulate his victories, others to tender him crowns, others to make leagues and alliances with him."—*"Historical Library,"* book 17, chap. 12.

The "third kingdom of brass" had appeared to "bear rule over all the earth;" and then it passed to give place to the

fourth and last great empire of the prophecy, represented in the image by the "legs of iron." Daniel the prophet said of it :

"The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Dan. 2:40.

The Roman Empire

Who does not say at once that this is a portrait of the mighty empire of Rome that followed Grecia? The picture was drawn by the pencil of prophecy in the days of Babylon. But it seems as if every line drawn is reproduced wherever the historians depict the great empire.

"Iron," says the prophecy. "The iron monarchy of Rome," says Gibbon. "It was as if the iron-footed god of war," says Schlegel, "actually bestrode the globe, and at every step struck out new torrents of blood."—*Philosophy of History*, p. 261, ed. 1888.

Universal Dominion

The Roman poets sang of universal dominion. One of them measures the bounds of empire from north to south :

"Though from the frozen pole our empire run,
Far as the journeys of the southern sun."

—*Lucan*.

Another sings it :

"Till her superb dominion spread
East, where the sun comes forth in light,
And west to where he lays his head."

—*Horace*.

In that phrase, "break in pieces and bruise," the prophet had caught the very spirit in which the Romans conceived the assignment of destiny. Virgil assigns Rome's task :

"Do thou control
The nations far and wide;
Be this thy genius—to impose
The rule of peace on vanquished foes,
Show pity to the humbled soul,
And crush the sons of pride."

The "iron monarchy of Rome" answers to the prophecy.

The course of empire, as depicted by the great image of Nebuchadnezzar's dream, had run on precisely as foretold from Babylon to Rome, the last of the world empires.

The Empire to Be Divided

But now a change was noted in the "iron monarchy." It was to be divided. The prophet Daniel continued his interpretation by the Spirit of prophecy:

"Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:41-43.

The general outline of the picture is plain. "The kingdom shall be divided." All Rome would have protested "No!" singing with Virgil of "dominion without end," but the prophecy had said, "The kingdom shall be divided." In the western portion—the original field of the empire—there stand today various kingdoms and countries of Western and Southern Europe. The old empire was divided. We see it.

History has made familiar the story of the coming down of the Northern peoples of Europe into the empire. Tribe after tribe of them mingled with the peoples of the empire. Their hardy forerunners were called in by the Romans to fight the battles of the empire. In those early centuries, watchful students of Scripture saw in this calling in of the so-called barbarians of the North the beginning of the fulfillment of this prophecy. Sulpicius Severus, in the early fifth century, wrote:

"The iron legs are the fourth kingdom: and that is the Roman, the strongest of all the kingdoms before it. But the feet, part of iron, and part of clay, prefigure the Roman Empire to be so divided, as that it should never unite again: which is equally fulfilled. Forasmuch as the Roman territory is occupied by foreign nations or rebels. And we see . . . barbarous nations mixed with our armies, cities, and provinces." —*Thomas Newton's "Dissertations on the Prophecies," p. 220.*



J. L. DAVID, ARTIST

**NAPOLEON SEEKS WORLD
RULERSHIP**

"Shortly before starting his Russian campaign he said: 'In five years I shall be master of the world.'"

The iron imperialism of Rome and the clay of northern nationalism did not mix, and the empire was "divided" into lesser nations of varying strength, "partly strong, and partly broken."

Never Again to Be One Empire

Never, said the prophecy, would they unite again as one. "They shall mingle themselves," by intermarriage, the prophecy foretold; but "they shall not cleave one to another."

Now and then a ruler in the past has had the idea of reuniting all. But neither Charlemagne, nor Charles V, nor Napoleon could bring to pass what prophecy had said would never come again. "The kingdom shall be divided. . . . They shall not cleave one to another."

Napoleon's Ambition

Napoleon said after his coronation:

"There will be no repose in Europe until it is under one head, under an emperor, whose officers would be kings."—*Taine's "Modern Régime," Vol. I, p. 36, footnote.*

And shortly before starting his Russian campaign he said: "In five years I shall be master of the world."—*Ibid.*

It is said that while sitting his horse on the march, deep in thought and uncommunicative, those with him caught the low muttering of his thoughts: "The conquest of Russia—Europe—the world."—*Clark's "Napoleon Self-Destroyed," page 94.*

The destruction of his army in Russia, by frost and snow and hunger, was a supreme turning point in history. Thirty years after, Dr. Thomas Arnold, of Oxford, wrote in his "Lectures on Modern History:"

"Earthly state has never reached a prouder pinnacle than when Napoleon, in June, 1812, gathered his army at Dresden, that mighty host unequaled in all time, of 450,000, not men merely, but effective soldiers, and there received the homage of subject kings. And now what was the principal adversary of this tremendous power? by whom was it checked, and resisted, and put down? By none, and by nothing, but the direct and manifest interposition of God. . . . Human instruments no doubt were employed in the remainder of the work, nor would I

deny to Germany and to Russia the glories of that great year 1813, nor to England the honor of her victories in Spain, or of the crowning victory of Waterloo. But at the distance of thirty years, those who lived in the time of danger, and remember its magnitude, and now calmly review what there was in human strength to avert it, must acknowledge, I think, beyond all controversy, that the deliverance of Europe from the dominion of Napoleon was effected neither by Russia, nor by Germany, nor by England, but by the hand of God alone."—*Lecture 3.*

We may not have wisdom to read these earthly providences; but we can read the sure word of prophecy. That word had declared over two thousand years before that no one would be able to reunite the old Roman dominion after the division of the iron monarchy of the prophecy. Rome was to be "divided." And "divided" its territory stands before our eyes today in the kingdoms or countries of Western Europe.

And now what next? The prophet unrolled the prophetic scroll, revealing the last events of history, and he declared in the name of the Most High:



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THE STONE SMITES THE
IMAGE UPON ITS FEET

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, . . . and the stone . . . became a great mountain, and filled the whole earth." Dan. 2:35.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2:44, 45.

The next thing before us!

"In the days of these kings," in the days of these nations of Western Europe, now acting their part before our eyes, the God of heaven is to set up His everlasting kingdom, which will displace all earthly kingdoms.

His is not a kingdom built with human hands. It comes not by human legislation. Like the stone cut out "without hands," the kingdom of God will be set up by no human agencies or powers. Christ will appear the second time, and the history of earthly empire will end with the destruction of sin.

This is next in the order of events. "The dream is certain, and the interpretation thereof sure." Happy the one who knows this coming King now as his Saviour from sin, the "Friend of sinners," who died in our stead, that we might have part in the everlasting kingdom soon to come.

"First, the Assyrian kingdom ruled the world,
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the scepter,—where are we today?

"Look for the waymarks as you journey on,
Look for the waymarks, passing one by one;
Down through the ages, past the kingdoms four,—
Where are we standing? Look the waymarks o'er.

"Down in the feet of iron and of clay,
Weak and divided, soon to pass away;
What will the next great, glorious drama be?
Christ and His coming, and eternity!"

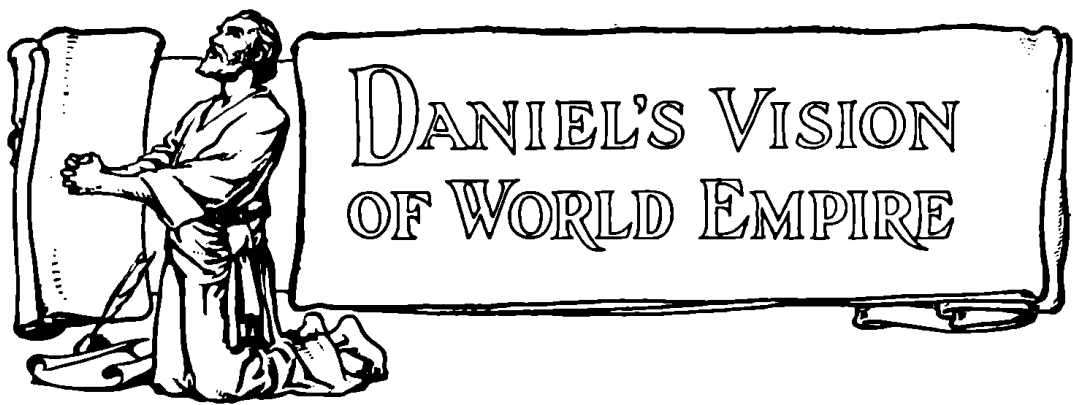
—Belden.



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THE FOUR BEASTS

"Daniel spake and said, I saw in my vision by night, . . . and four great beasts came up from the sea, diverse one from another." Dan. 7:2, 3.



THE prophecy of the seventh chapter of Daniel leads us in yet greater detail into past history and living issues of the present day.

Watching the Rise of Empires

Of Daniel, still in Babylon, we read:

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7:1-3.

In prophecy the waters of the sea denote peoples and nations. Rev. 17:15. Winds represent the strife and commotion of war. Jer. 25:32. Out of international strife nations arise or change their boundaries.

The rise of four great beasts out of the commotions of wind and sea must therefore mean that the same four great empires of the second chapter are again to be brought to view.

I. Babylon (606-538 B. C.)

Prophecy.—"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Verse 4.

History.—The lion, king of beasts, was a fitting symbol for Babylon, "the glory of kingdoms." The fragmentary walls that have been dug out of the sands indicate that the lion was a popular figure in the decorations of the great city. "The only large object that has ever appeared within the ruins of Babylon," says Rassam, "was the monolith of a lion, with

the figure of a man lying beneath him.”—“*Assur and the Land of Nimrod*,” p. 267. This ancient statue of the lion triumphant may well stand for royal Babylon, with the nations prostrate at its feet.

The “eagle’s wings” are suggestive of the strong flight of Babylonian armies, striking swift and far. The prophet Habakkuk had foretold this feature many years before :

“Their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. . . . They shall gather the captivity as the sand. And they shall scoff at the kings: . . . they shall deride every stronghold.” Hab. 1:8-10.

Every pen of history must needs reproduce the photographic accuracy of the prophecy, as it foretold how lionlike Babylon of old would pour forth its swift forces for conquest.

“Once from her lofty walls the charioteer
Looked down on swarming myriads; once she flung
Her arches o’er Euphrates’ conquered tide,
And through her brazen portals when she poured
Her armies forth, the distant nations looked
As men who watch the thunder cloud in fear,
Lest it should burst above them.”

—*Southey*.

But as Daniel watched in the vision the lion’s wings were plucked, and the lionlike heart was changed. Luxury and pride of power brought decay; and the tablets that have been dug up characteristically tell how step by step, the forces of empire fell back before the Medes and Persians, until at last Cyrus occupied the great city, really “without battle.” Here also the historian reproduces Daniel’s picture of the collapse :

“The fall of Babylon in this fashion is one of the surprises of history. That a city which had bred warriors enough to rule the whole civilized world should at last lay down its arms and tamely submit—it is impossible, and yet it is true.”—*Rogers’ “History of Babylonia and Assyria,” Vol. II, pp. 378, 379.*

2. Medo-Persia (538-331 B. C.)

Prophecy.—“Behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it

between the teeth of it: and they said thus unto it, Arise, devour much flesh." Dan. 7:5.

History.—It is a close portrait of the second great empire, Medo-Persia, which overthrew Babylon. It was a two-sided, or dual, monarchy; and that phrase, "raised up itself on one side," tells how the Persian side lifted itself into supremacy,



THE HANDWRITING ON
THE WALL

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Dan. 5:30, 31.

though the Medes were the leading factor at first. A Greek poet, who lived in the days of Persia, redraws the prophetic picture:

"Asia's brave host,
A Mede first led. The virtues of his son'
Fixed firm the empire; for his temperate soul
Breathed prudence. Cyrus third, by fortune graced,
Adorned the throne."

—Æschylus, "*The Persians*."

Cyrus was of the Persian side, and thenceforth that was uppermost.

Even the ordinary school textbooks are commentaries on the prophecy. One author, with no thought of this scripture,



GREECE RISES TO WORLD
DOMINION

"The arms of Alexander, victorious over the Medo-Persian hosts, ushered in the realm of the third kingdom of brass."

follows the story from the raising up of one side of the dual monarchy to its full measure of empire :

"In 558 B. C., Cyrus, a tributary prince of the Persian tribes, threw off the yoke of the Medes, and set up an independent Persian monarchy.

"Then Persia quickly became the largest and most powerful empire the world had known. The war with Media resulted in the rapid conquest of that state. This victory led Cyrus into war with Lydia and Babylon, which were allies of Media. Again he was overwhelmingly victorious. He conquered Cræsus of Lydia, and seized upon all Asia Minor. Then he captured Babylon, and so was left without a rival in the Euphrates and Syrian districts. A few years later his son subdued Egypt. Thus the new empire included all the former empires, together with the new districts of Iran and Asia Minor."—*West's "Ancient World,"* p. 84.

The grand prophetic review swept on as the winds of war stirred the great sea of peoples and nations.

3. Greece (331-168 B. C.)

Prophecy.—"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. 7:6,



A ROMAN "TRIUMPH"

At the Battle of Pydna, 168 B. C., the power of Greece was shattered, and Rome enjoyed a most splendid "triumph."

History.—The fleetness and spring of the leopard exactly describe the swift and bounding movements of the Greeks under Alexander.

The ancient writer, Plutarch, tells how Alexander swept "with incredible swiftness, from the rising to the setting sun." The identifying marks given in the prophecy are the features that historians, ancient and modern, find characteristic of the Grecian Empire of Alexander. Even the ancient poets bear their witness:

"Driven headlong on by Fate's resistless force,
Through Asia's realms he took his dreadful course:
His ruthless sword laid human nature waste,
And desolation followed where he passed. . . .
Ev'n to the utmost west he would have gone,
Where Tethys' lap receives the setting sun."

—*Lucan's "Pharsalia," book 10.*

Grecia ran its brilliant course under Alexander. After his death his generals divided the empire, a fourfold division

being at length formed, as represented by the four heads of the leopard.

Let one paragraph from a historian tell how things went when Alexander's sudden death left his leading generals to divide the empire:

"Each one whetted the sword against the other, and the empire went down in a tangle of strife and carnage. With the close of the century, and the issue of the battle of Ipsus (301 B. C.) it had resolved itself into four well-ascertained domains,—[1] Syria and Babylonia under Seleucus; [2] Egypt under Ptolemy; [3] Thrace and Asia Minor under Lysimachus; [4] Macedonia and Greece under Cassander."—*Wheeler's "Alexander the Great," p. 494.*

Swiftly, as prophecy measures time and great events, the fourth and last universal empire came upon the scene.

4. The Roman Empire (168 B. C. to 476 A. D.)

Prophecy.—"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7:7.

History.—Here is the same hard, crushing empire that was represented by the iron of Nebuchadnezzar's image in the second chapter. Rome marched straight onward in the way foretold. Claudian, one of the last of the old Roman school, tells how Rome summoned the nations to its seat of power on the Tiber:

"The Palatine, proud Rome's imperial seat,
(An awful pile!) stands venerably great:
Thither the kingdoms and the nations come,
In supplicating crowds, to learn their doom."

Step by step, as these things were taking place, those who knew the Scriptures saw prophecy fulfilling. Hippolytus, who lived in Rome in the late second and early third century, wrote:

"Rejoice, blessed Daniel! thou hast not been in error: all these things have come to pass. . . . Already the iron rules; already it subdues and breaks all in pieces."—*"Ante-Nicene Fathers," Vol. V, p. 210,*

But as in the prophecy of the second chapter this fourth monarchy was to be "divided," so in this vision the division of the empire was represented by the ten horns on this terrible beast.

The fourth beast and the ten horns, and the strange development that came forth as Daniel watched, was something different from anything seen before. The prophet fastened all attention upon it.

5. Rise of a Religious Power

Prophecy.—"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8.

History.—Again, as in the prophecy of the second chapter, we see with the prophet the division of the Roman Empire into the kingdoms of Western Europe.

We see rising up among them a strange power, represented by the "little horn." It overturns three of the first kingdoms, and it speaks "great things"—things of such a character that its utterances are considered in a judgment scene in heaven. (See verses 9-11.)

Of Concern to Us

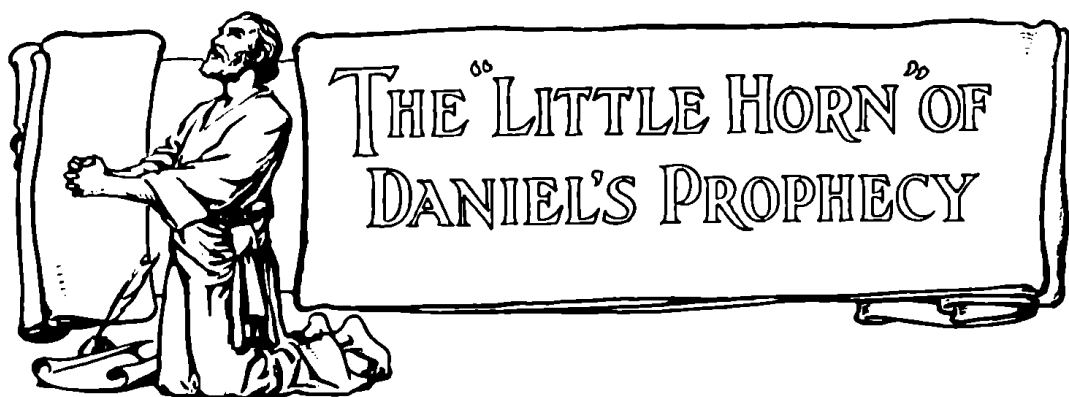
The kingdoms of divided Rome arose. That we know. Did this "little horn" power come up among them? And what does it mean to men today? That we shall see in the next chapter.



PAUL THUMAN, ARTIST

HERMAN'S "TRIUMPH" OVER THE ROMANS

With powerful Germanic tribes began the breakup of the Roman Empire. They first threw off the Roman yoke in Germany, then proceeded on their conquests southward.



AN angel interpreted to the prophet Daniel the meaning of the vision of the four great beasts, recorded in the seventh chapter. In a few words the angel described the whole outline of the prophecy. First, he tells how the story is to end. It is a good ending:

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:17, 18.

But the prophet wanted to know the details of that last portion of the vision:

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:19-22.

Let the prophecy speak verse by verse in the angel's own interpretation, and then let the facts of history answer in briefest form.

1. The Roman Empire

Prophecy.—"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Dan. 7:23.

History.—Cardinal Manning, of the Roman Catholic Church, answers:

"The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was, as it were, held in peace and in tranquillity by the universal presence of this mighty heathen empire. It was 'exceedingly terrible,' according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations."—*"The Temporal Power,"* p. 122.

There can be no question: the fourth beast of the prophecy of Daniel 7 is the Roman Empire.

2. The Kingdoms of Western Europe

Prophecy.—"The ten horns out of this kingdom are ten kings that shall arise." Dan. 7:24.

History.—Every schoolbook covering this period gives the facts in much detail,—the invasions of the Teutonic tribes of the North, breaking up the Western Empire.



THE HUNS INVADING
MORAVIA

By the barbarians of the North the mighty empire of Rome was plundered and divided.

The Romans knew these tribes were beyond the border of the Danube and the Rhine. But why should mighty Rome be concerned? In his "Sources of the Germanic Invasions," C. H. Hayes says:

"When the Romans found foes in unsettled Germans, they despised them and exaggerated their weakness as we exaggerate their strength. The Romans believed firmly in the eternity of Rome and the empire; they could foresee no ultimate danger to the commonwealth; they gave no hint of any suspicion that the Germans would one day overturn the state and plant rival kingdoms in its stead."—*Page 86.*

Their poets scoffed at the "barbarians."

"Who dreads the swarms
Rough Germany brings forth?"

sang Horace.

But the prophecy written in old Babylon had said, "The kingdom shall be divided."

Even after the invasion had begun on a small scale, the last of the old Roman poets, Claudian, putting faith in the fables of the Sibyl prophecies, cried, Peace and safety:

"The power that Rome displays will never end;
'Twas vice and pride made other kingdoms bend. . . .
Th' Assyrian Empire by the Medes o'errun;
The Medes to Persians were obliged to yield;
These Alexander vanquished in the field,
The Macedonians were at last pursued,
And by the Latins equally subdued.
But Rome, the Sibyl's auguries insure,
And Numa's sacred mysteries secure."

—"*Praises of Stilicho*," book 3.

The Scripture prophecy foretold the division of the empire. The prophecies of the Sibyls and the pride of Rome said the empire was secure. History bears witness to the truth of Holy Writ.

Onward the invaders spread, founding their kingdoms, until, as Wells says:

"No vestige of the Western Empire, the original Roman Empire, remained as a distinct and separate political division."—"*Outline of History*," p. 526.

Another writer adds:

"The destruction of the Roman Empire in the West by the German barbarians is one of the most momentous events in history. It marks a turning point in the fortunes of mankind."—*Myers's "General History,"* p. 315.

It was a breaking up of the old systems of absolutism and the preparing of the soil for sowing the seeds of progress and enlightenment, dark as were the times to follow.

The prophecy had foretold it. What a wonderful thing is prophecy! We say it again and again. Its beacon lights from of old shine down through all the centuries.

3. The Rise of the "Little Horn"

It was the view of this "little horn" that had kindled the fire of consuming interest in the prophet's soul. He wanted to know about this horn that came up among the ten, "and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Dan. 7:20.

He had seen in the vision that this horn "made war with the saints, and prevailed against them."

Now the angel's interpretation comes to this. We too will watch with Daniel:

Prophecy.—"And another shall arise after them [after the kingdoms that rose in the divided empire]; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Verses 24, 25.

History.—This power is "diverse" from the other kingdoms. They were all civil states, kingdoms of the usual order in history. This "little horn" represented something different. From its work it is plain that it is a religious power.

The picture of the prophecy is clear. The prophet saw the Roman Empire resolved into the ten kingdoms. Then up among these kingdoms rose a religious power, a kingdom "diverse from the first."



A. HIRSCHL, ARTIST

**ROME SACKED BY THE
VANDALS**

"Their poets scoffed at the 'barbarians,' . . .
but the prophecy written in old Babylon had
said, 'The kingdom shall be divided.'"

What Do We See?

The history reproduces the picture. We look to the later days of the empire, and what do we see? Just what the prophet saw. We see Rome broken up into lesser kingdoms. And there among these kingdoms we see another power rise. We see it! It is "diverse" from the others. It is a religious power. It is the Roman Papacy, rising to power over the nations!

Not in all the history of the Roman Empire can any other event be found that answers to the prophecy. And the facts here do exactly fit the prophetic forecast.

No historian can go over this period without reproducing the prophetic picture. For instance, take the text of a school-book,—Myers's "General History for Colleges,"—and place the picture of the history alongside that of the prophecy.

The prophecy shows us the fall of the Western Roman Empire, the rise of the ten kingdoms in its territory; then among these kingdoms comes up a kingdom "diverse," a religious power, speaking great words, with a look "more stout than his fellows"—an assumption of superiority.

Now look at the historic picture presented in an ordinary schoolbook:

"The downfall of the Roman imperial government in the West was, further, an event of immense significance in the political world for the reason that it rendered possible the growth in Western Europe of several nations or states in place of the single empire.

"Another consequence of the fall of the Roman power in the West was the development of the Papacy. In the absence of an emperor in the West, the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire and carried on its civilizing work."—*Myers's "General History," p. 316.*

The views are identical! What the prophet saw in vision and described, the historian must describe as he sets down the events of that time.

The old empire has vanished. We do not see it ruling the nations from its old seat on the Tiber. But we do see a

spiritual empire, an ecclesiastical power sitting there, extending its sway to the ends of the earth. As an old English political writer, Thomas Hobbes, of Malmesbury, quaintly said, long ago:

"If any man will consider the original of this great ecclesiastical dominion, he will easily perceive that the Papacy is none other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof."—*Leviathan*."

Many a detail of the description of the "little horn" might be further examined. In clearing the way for the Papacy, three of the kingdoms—heretical Arians—were overturned. That look "more stout than his fellows" appears again and again in the dealings of papal Rome with the nations during long centuries.

In Robinson and Breasted's "History of Europe," we read that besides the Germanic kings,

"There grew up in Europe a line of rulers far more powerful than any of these, namely, the popes at Rome. . . . Moreover, the majesty of Rome helped to raise its bishops above his fellows."—*Page 292*.

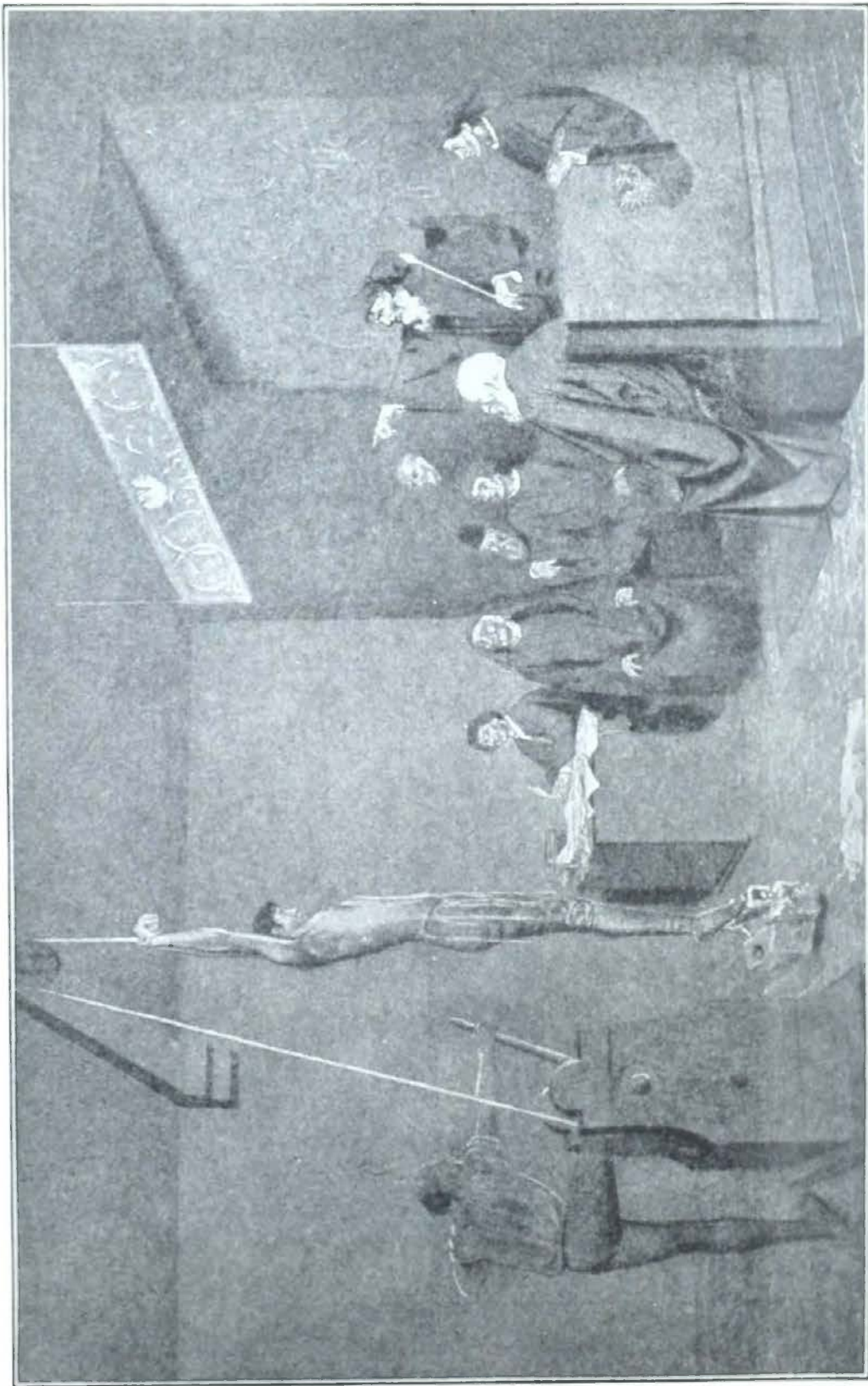
"More stout than his fellows," the prophecy said.

Wells tells how an early idea that the church should be recognized as ruler over states now came to practical application:

"As the barbarian races settled and became Christian, the pope began to claim an overlordship of their kings. In a few centuries the pope had become in theory, and to a certain extent in practice, the high priest, censor, judge, and divine monarch of Christendom."—*Outline of History*," p. 526.

The history of the Roman Papacy answers in every detail to the picture that prophecy gave of the great ecclesiastical power that was to rise among the kingdoms of divided Rome.

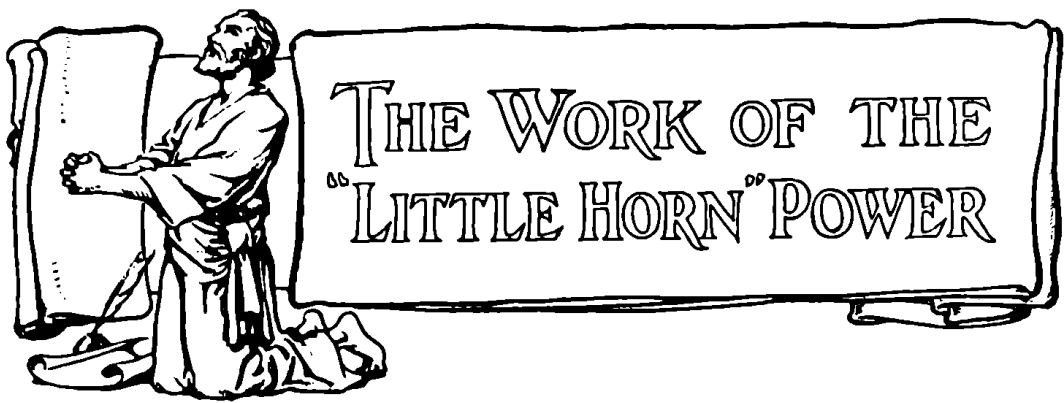
The further work of this power, as described in the prophecy, must next be studied.



STEINHEIL, ARTIST

"He shall . . . wear out the saints of the Most High."
Dan. 7:25.

THE TRIBUNAL OF THE PAPAL INQUISITION



As Daniel viewed the work of this power in vision, he said: "My cogitations much troubled me, and my countenance changed in me." Dan. 7:28.

It is a mournful story that history tells of the fulfillment of the prophecies of the "little horn" that rose among the kingdoms as Rome was divided, "with a look more stout than his fellows."

Look again straight at the prophetic portrait:

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Verse 25.

Consider the main identifying points:

1. "He Shall Speak Great Words Against the Most High."

The claims that the Roman Papacy makes fulfill the specifications. When the apostle Paul foretold the rise in the church after his time of a self-exalting power, the height of its wickedness was said to be in its claim to speak as God: "So that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

This is really the claim made for the pope of Rome. In Ferraris's "Ecclesiastical Dictionary" the doctrine is set forth:

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God."

"So that whatever the Pope does, seems to proceed from the mouth of God."

"The Pope is as it were God on earth."

This is not just ancient ecclesiastical boasting. Pope Leo XIII, in an encyclical letter of June 20, 1894, said:

"We hold on this earth the place of God Almighty."—*"The Great Encyclical Letters of Leo XIII," p. 304.*

These are "great words." A man on earth is set forth as God.

It was the "little horn" in Daniel's vision, speaking from the midst of the fourth monarchy, Rome, of which the angel said: "He shall speak great words against the Most High." The Papacy rose in Rome, and it has spoken the words. On this first count the Roman Papacy has fulfilled the prophecy.

2. He "Shall Wear Out the Saints of the Most High."

We shall call only a few witnesses. We might call any number to testify; for, as the prophecy shows, the saints of the Most High were delivered into the hands of this power for a long period. For cruel centuries the papal church had power to "wear out" those who refused to bow to its claims.

Let an impartial historian state the bare facts. In his well-known "History of Rationalism in Europe," Lecky says:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—*Vol. II, p. 32.*

Let a Catholic scholar tell it, Prof. Alfred Baudrillart, of France:

"The Catholic Church is a respecter of conscience and of liberty. . . . She has, and she loudly proclaims that she has, a 'horror of blood.' Nevertheless, when confronted by heresy, she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the laws of the state to her aid, if necessary she encourages a crusade, or a religious war, and all her 'horror of blood' practically culminates into urging the secular power to shed it, which proceeding is almost more odious—for it is less frank—than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Coun-

tries, and above all in Spain, the funeral piles of the Inquisition. In France under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, while both in France and Germany, during the second half of the sixteenth and the first half of the seventeenth century, if she did not actually begin, at any rate she encouraged and actively aided, the religious wars."—*The Catholic Church, the Renaissance, and Protestantism*," pp. 182, 183.

Let the instruction of Pope Innocent III to his bishops bear witness to the methods followed:

"Therefore by this present apostolical writing we give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted with them. You shall exercise the rigor of the ecclesiastical power against them and all those who have made themselves suspected by associating with them. They may not appeal from your judgments, and if necessary, you may cause the princes and people to suppress them with the sword."—*Thatcher's Source Book for Medieval History*," p. 210.

The evidence suffices. It was a "wearing out" of men and women and children without pity or remorse. Spokesmen for the Catholic Church are free to admit that Rome has persecuted to the death. But the worst of it is, even moderns not only admit the fact, but justify it. An American Roman Catholic organ said:

"The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."—*The Western Watchman*, Dec. 24, 1908.

The prophecy foretold: He "shall wear out the saints of the Most High."

On the second count of the indictment the evidence is clear that this religious power which arose in the old Roman Empire has fulfilled the prophecy.

3. "And Think to Change Times and Laws."

The prophecy is dealing with things of the Most High. This "little horn" was to assume authority to lay its hand on the times and laws of the Most High. In its self-exalting teachings the Roman Catholic Church has asserted authority over the divine law.

"The Pope can modify divine law, since his power is not of man but of God."—*Ferraris's "Ecclesiastical Dictionary," article on the Pope.*

But more than any presumptuous claim, it is what this power has actually "thought" to do that counts. It has assumed power to establish feasts and holy days as of divine obligation, just as the Lord did anciently. It has laid hands upon the law of the Most High, and that in the very portion that deals with "time." The law of God says:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10.

But the Roman Catholic Church, exalting unscriptural



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THE LAW OF GOD CHANGED
BY THE PAPACY

"He shall . . . think to change times and laws," said the Bible prophet, and the Papacy frankly admits making the change.

tradition above the Holy Scriptures, has set forth for all modern Christendom the first day of the week instead of the seventh day of God's law.

In the sixteenth century, when there was a great awakening to the study of the Scriptures and of prophecy, students began to see that in this matter the Church of Rome had indeed "thought" to change the law of God. In an old volume in the British Museum Library, published in 1545, the following statement is attributed to Melanchthon. We copy the old English spelling :

"He changeth the tymes and lawes that any of the sixe worke dayes commanded of God will make them unholy and idle dayes when he lyst, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saterday into Sondaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts."—"*Exposicion of Daniel the Prophete, Gathered out of Philipp Melanchthon, Johan Ecolampadius, Etc.,*" by George Joyce, 1545, p. 119.

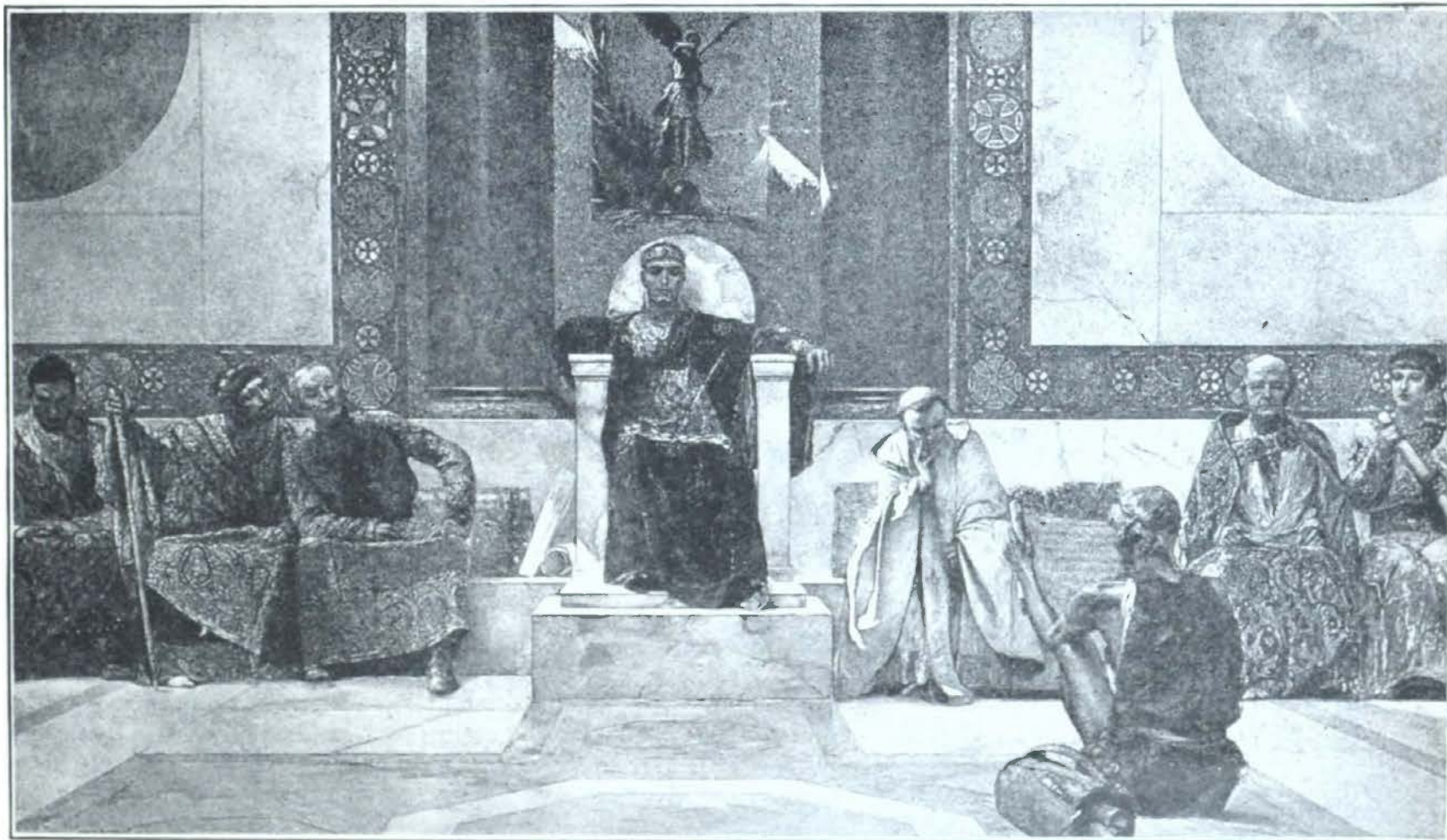
Here let us bring this ecclesiastical power itself to the witness stand. It comes with no apologies. In an officially approved catechism of the Catholic Church we read :

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—"*A Doctrinal Catechism,*" p. 174.

The prophecy foretold the rise of a religious power in the field of the Roman Empire that should "think" to change the law of the Most High. The Church of Rome has "thought" to do it. On the third count the verdict must be that this is the power that fulfills the prophecy.

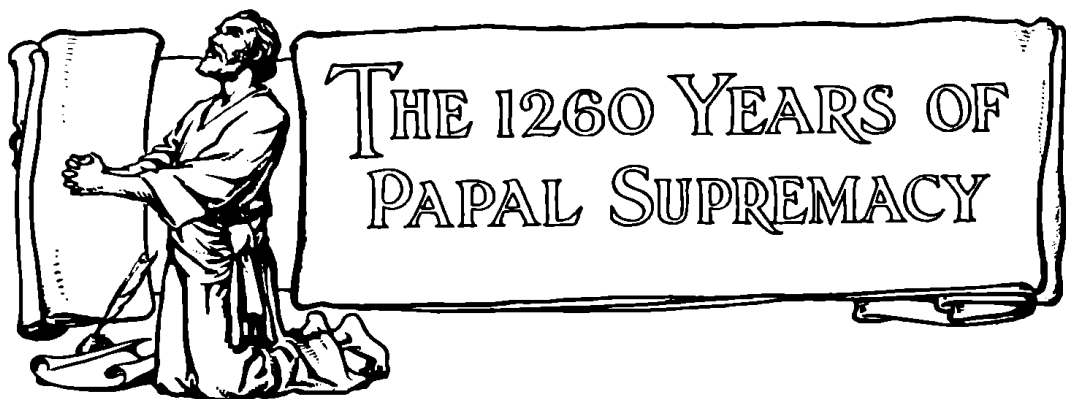
The prophecy then proceeds to speak of a period of time allotted to this power to work its way. That prophetic period must now be studied.



B. CONSTANT, ARTIST

JUSTINIAN AND HIS COUNCIL

Justinian recognized the supremacy of the bishop of Rome, and organized a military campaign against the opposing Vandals and Ostrogoths.



THE prophecy foretold the work of the “little horn” power against the saints and laws of the Most High. Now it specifies a definite period for this evil working: “They shall be given into his hand until a time and times and the dividing of time.” Dan. 7:25.

A Period of Special Supremacy

It is not that the Papacy was to come to an end at the end of this prophetic period. The spirit of papal self-exaltation had begun working in apostolic days. (See 2 Thess. 2.) Out of this early development the Roman Papacy grew. And this little horn power does not end at the close of the period of supremacy. In the prophecy it was heard speaking its great words until the coming of Christ. But for this special period, the little horn was to have special power.

The 1260 Years

The “time and times and dividing of time” is readily computed. The year is called a “time” in Scripture, as, “at the end of times, even years.” Dan. 11:13, margin. A time is one year, times (plural) are two years, and a dividing of a time is a half year, or three years and one half. According to the Jewish usage, a year was reckoned 360 days; and the three years and a half would total 1260 days. Now, in symbolic prophecy a day stands for a year, as in Ezekiel 4:5, 6 and Numbers 14:34.

The long period allotted to the special supremacy of the little horn—to work its way with the saints and times and laws of the Most High—was 1260 years. We would look,

then, to find a point in history where the Roman Papacy was accorded special power and headship; and 1260 years later we would look for events tending to break that special supremacy.

The Supremacy Established

The record is clear. A turning point between ancient and medieval history was the time of Justinian, who ruled the Roman Empire from its new seat in Constantinople. It was in the opening half of the sixth century. Of the world-shaping character of the time the historian, George Finlay, says:

"The reign of Justinian is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman Empire, or of the Greek nation. The changes of centuries passed in rapid succession before the eyes of one generation."—*"Greece Under the Romans,"* p. 231.

And just here—in this epoch-making generation—we find the pivotal point in the history of the Papacy, the stage at which it passed from the days of strife for power to the period of acknowledged supremacy assigned in prophecy to the 1260 years.

In 533 A. D., Justinian issued his famous letter, imperially recognizing the bishop of Rome as the head of all the churches, of the East as well as West. The letter was addressed to the bishop of Rome on the occasion of the promulgation of a severe edict against heretics. Justinian wrote:

"Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness. Whatever questions happened to be mooted at present, we have thought necessary to be brought to Your Holiness's knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in accordance with the doctrine of your Apostolic See; for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be made known to Your Holiness, as being *head of all the churches*. For, as we have said before, we are zealous for the increase of the honor and authority of your see in all respects."—*Cod. Justin., lib. 1, title 1; Baronii "Annales Ecclesiastici," tom. 7, ann. 533, sec. 12; translation as given in "The Petrine Claims," by R. F. Littledale, p. 293.*

A later emperor, Phocas (606 A. D.), also recognized this headship of the pope; but Dr. Croly says:

"The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533."—*Apocalypse of St. John*, p. 172.

The supremacy was recognized. Now the way was to be cleared to make that supremacy fully effective.

The Sword of Empire Clears the Way

When Justinian's letter was issued, in 533, a heretical Arian and Gothic king ruled Italy from Ravenna, his capital. The Gothic kings claimed the right to interfere in papal elections at Rome. To restore Italy to the empire and drive out Arian heresy, Justinian undertook his Italian campaigns.

While in the sixteen years of these campaigns the city of Rome "changed masters five times, and suffered three severe sieges," the crisis of the contest was reached in 538, at the close of the first siege. The imperial army, under Belisarius, held the city of Rome; and the Goths, under King Witiges, had gathered practically their whole nation to take it. "If a single post had given way," says Gibbon, "the Romans, and Rome itself, were irrecoverably lost." The Goths were defeated, and this defeat, says Hodgkin, dug "the grave of the Gothic monarchy in Italy."—*Italy and Her Invaders*, Vol. IV, book 5, chap. 9. Though again and again the Goths rallied, and twice afterward occupied Rome, this resistance of 538 against Witiges was the crucial hour in the history. Finlay says:

"With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges (538) commences the history of the Middle Ages."—*Greece Under the Romans*, p. 295.

And the Middle Ages was, roughly speaking, the day of the Papacy. As Dr. William Barry says:

"If the Papacy were blotted out from the world's chronicle, the Middle Ages would vanish along with it."—*The Papal Monarchy*, p. 4.

The New Order of Popes Set Up in 538

Not only was this stroke by the imperial sword at Rome, in 538, a decisive event in clearing the way for the assertion of the papal supremacy already recognized in the imperial letter of 533, but another deeply significant train of events begins with this year of 538.

Pope Silverius owed his elevation to the pontificate to the influence of the Gothic king. In November, 537, through intrigue and on accusation that he had negotiated to betray the city to the besieging Goths, Silverius was stripped of his papal robes by Belisarius, and exiled, and Vigilius was named in his stead. But the emperor intervened, and ordered Silverius back to Rome early in 538, for a trial, and to be restored to the papal throne if found innocent. Belisarius delivered him to Vigilius, who quickly got him off to a desolate island, where he died, June 20, 538. Vigilius was thereafter recognized as pope. And of him Schaff says:



PROTESTANT FUGITIVES

M. LELOIR, ARTIST

Hunted like the wild beasts of the mountains,
and cruelly persecuted for their faith.

"Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538-554)."—*"History of the Christian Church," Vol. III, p. 327.*

The arms of the empire put the pope there; and though he was personally humiliated under Justinian's arbitrary demands that he should approve and condemn according to imperial fancy, this use of the papal supremacy strengthened the idea that the pope of Rome must be the one to speak and condemn for the universal church.

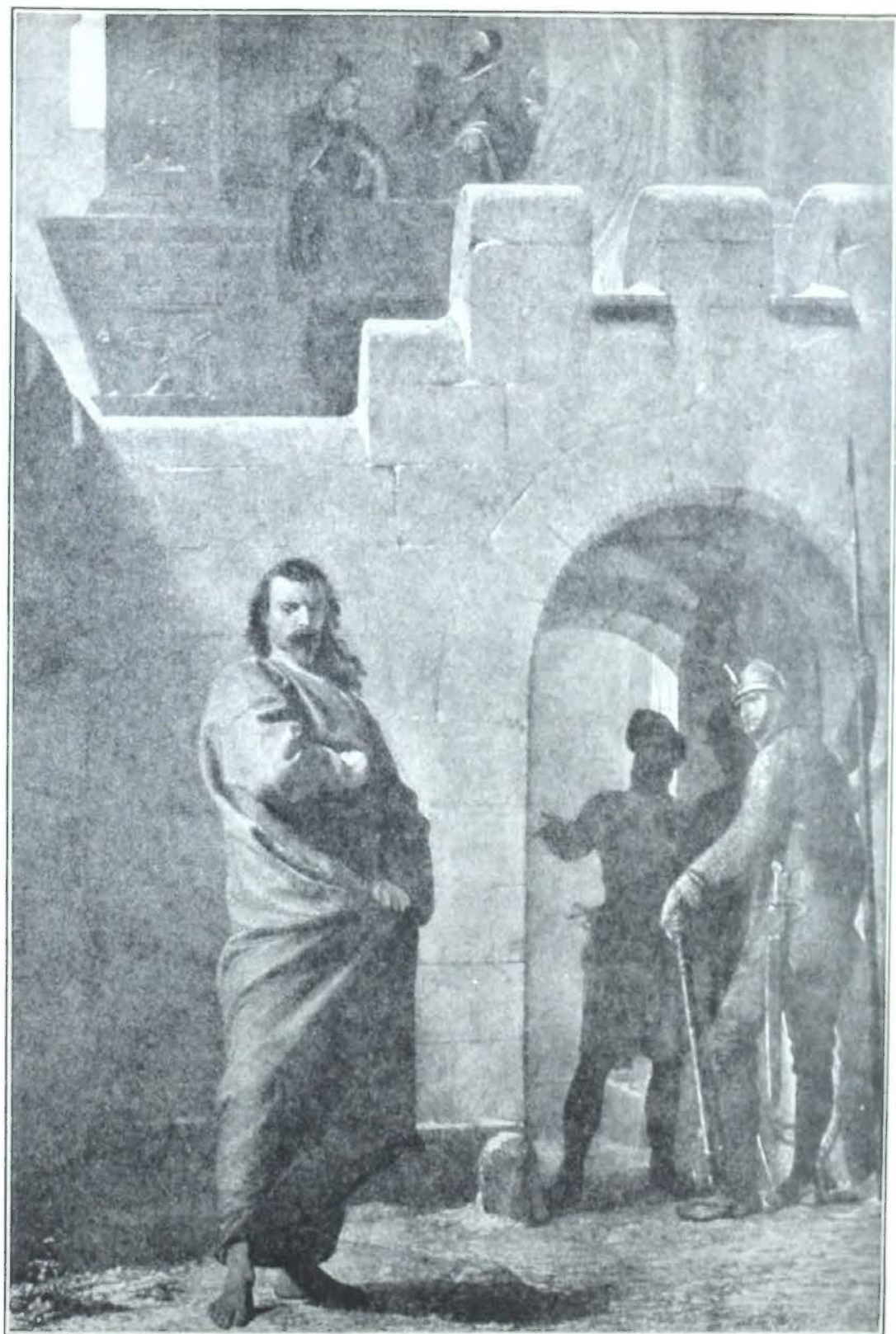
Next, Pelagius I (554-560) was made pope "by order of Justinian," says Schaff, and this time again his elevation to the papal seat was secured "by the military aid of Narses." Pelagius demanded frankly that the arms that had put a pope on the throne should enforce subjection to papal rule against bishops who failed to recognize his authority:

"Pelagius (554-560) endeavored to enlist the civil power in his aid. He wrote several letters to Narses, who seems to have shrunk from using violence, urging him to have no scruples in the matter. These letters are an unqualified defense of the principle of persecution."—*Smith and Wace, "Dictionary of Christian Biography," art. "Pelagius" (Pope).*

Thus the Papacy asserted its claim to wield the civil sword of persecution. The supremacy had been recognized imperially in Justinian's decree of 533. The sword had struck a decisive blow to clear the way in 538, and the arms that there set the pope on the throne continued to be used by the Papacy in its warfare against the saints and the laws of the Most High. In Bemont and Monod's "Medieval Europe" we read:

"Down to the sixth century all popes are declared saints in the martyrologies. Vigilius (537*-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state."—*Page 120.*

*The exact date should be 538, as given in the above quotation from Schaff's history. "From the death of Silverius [538] the Roman Catholic writers date the episcopacy of Vigilius."—*Bower's "History of the Popes," under year 538.*



HENRY IV AT CANOSSA

For three days the German emperor stood barefooted in the ice and snow of winter, awaiting admittance to the palace of Pope Gregory VII.

Thus we have at the beginning of the prophetic period the notable decree (by the Papacy's chief supporter) in 533 A. D., formally recognizing papal supremacy, and a decisive stroke with the sword at Rome, cleaving the way, in 538.

Exactly 1260 years later we have the notable decree of the French government (which had been the Papacy's chief supporter), abolishing church and religion, in 1793, and a decisive stroke with the sword at Rome, in 1798. The parallel is complete.

France Breaks With the Papacy

The narrative of events so striking, and the comments thereon, must be brief. Of the decree of 1793 against all religion,—because, in the minds of the French, the Papacy represented religion,—W. M. Hutton says:

“On November 26, 1793, the convention of which seventeen bishops and some clergy were members, decreed the abolition of all religion.” —*“Age of Revolution,”* p. 156.

That revolutionary movement, stripped of the frenzy and fury of the days of terror, was a revolt against absolutism and tyranny, for which the Papacy had stood.

All history recognizes that, in spite of the indescribably wicked excesses of the Revolution, the suicidal anarchy, and the defiance of God, the time of that terrible convulsion was a turning point in the history of mankind. “Absolute monarchy,” as Edmund Burke said at the time, “breathed its last without a struggle.” The dawn of the era of constitutionalism and liberty began to spread in blessings over the world.

The Stroke With the Sword at Rome in 1798

The decree of the French Convention, in 1793, was followed by the stroke with the sword against the Papacy, at Rome, in 1798.

General Berthier, by orders of the French government, led his forces into Rome and proclaimed a republic. The Pope (Pius VI) was dragged into exile, where he died. The whole papal government was dissolved. Canon Trevor says:

"The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place."—*"Rome and Its Papal Rulers,"* p. 440.

It was not to be the end of the Papacy, however. In Daniel's vision the little horn was seen continuing its work until "the time came that the saints possessed the kingdom." That power is still at Rome. But the period of its special supremacy over the saints and times and laws of the Most High was ended.

Thus came the termination of the 1260 years of the prophecy, amid events that fixed the attention of the world.

What a remarkable measuring line of prophecy! It links two great crises in human history in which the prophetic word was being fulfilled before the eyes of men.

At its beginning the 1260-year period touches a time when "the changes of centuries," as Finlay says, "passed in rapid



**THE POPE TAKEN
PRISONER**

On February 10, 1798, General Berthier entered Rome and proclaimed a republic, taking the pope prisoner and conveying him to France, where he died the following year.

succession before the eyes of one generation." Out of these events came the exaltation of the Papacy.

The measuring line runs on through the centuries, and, lo, 1260 years later it touches a time when again the changes of centuries passed in rapid succession before the eyes of a generation. Lamartine wrote: "These five years are five centuries for France."—*"History of the Girondists," Vol. III, p. 544.* And out of the eventful years came the blows that signalized the end of the period of special supremacy. The last specification in the prophecy of the "little horn" was fulfilled.

Thus the vision of Daniel 7 ushers in issues that are with us today. It is in order to prepare men to take the right way through these problems that the sure word of prophecy hangs out these beacon lights that have guided the watchers through all the centuries. At times during the long night of papal supremacy it must have seemed to true hearts that error would hold the field. Witnesses to the light were hurried from the dungeon to the stake. This power literally "wore out" the saints. But even as they fell, they were victors over the persecutor: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

The Captain of their salvation never ceased to watch amid the long, dark night.

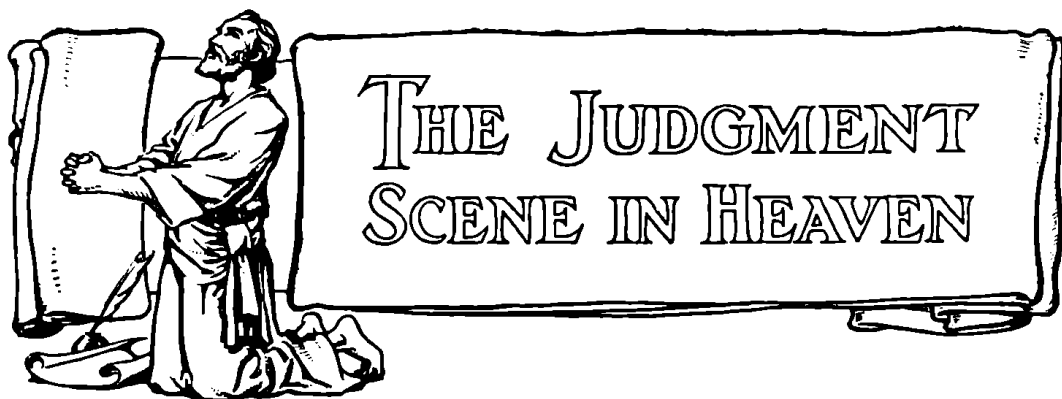
"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own."



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THE RAM AND THE HE-GOAT

"There stood before the river a ram." "And . . . behold, a he-goat came from the west, . . . and ran unto him in the fury of his power." Dan. 8:3, 5, 6.



WHILE still "great words" were being spoken here on earth by the papal power, in the vision recorded in Daniel 7 the prophet beheld the assembling of a judgment court in heaven above, before the Ancient of days. That court is to give God's answer to error and sin.

The living God is master of events. The truth will triumph over error.

"Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But, caught and handed onward by the wise,
Truth never dies."

The prophet Daniel was shown in vision the opening of the judgment court in heaven, while still the apostasy was lifting up itself against God's truth on earth, and the world was running swiftly onward toward the final day:

"I beheld till the thrones were cast down ["placed," R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

This view, presented to the prophet, showed what would take place in heaven in the hour of God's judgment.

The vision of Daniel 8 fixes the order of events leading to this judgment work. We omit details of the historical outline, intensely interesting as it would be to see how exactly

again the course of empire is described in this vision. Our purpose is to follow the barest outline in order to find quickly the place of the judgment work in the order of world events.

The Medo-Persian

This time the prophecy begins with Medo-Persia, as Babylon was soon to pass. The vision was given Daniel "in the third year of the reign of King Belshazzar," of Babylon, which may have been his last year. The Medes and Persians were on the way. The vision represented them under the symbol of a ram, standing by the river Ulai, in Persia: "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him; . . . he did according to his will, and became great." Dan. 8:4.

The angel explained the symbol: "The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

The conquests of Medo-Persia were toward the south and north and west, with campaigns even into Europe. They awoke the Grecians in the west.

Then from the west came the next great power:

Alexander's Grecian Empire

"As I was considering, behold, a he-goat came from the west: . . . and the goat had a notable horn between his eyes. . . . I saw him come close unto the ram: . . . and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him." Dan. 8:5-7.

The angel said: "The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Verse 21.

The ancient historians reproduce the picture—Alexander, the Macedonian, first leader of united Grecia, smiting the Persians again and again, trampling their empire into the sands beyond the Euphrates and the Tigris. The prophecy named the conquering power "Grecia," and described its brilliant leader; yet this was written on the scrolls two centuries

before. It was further foretold: "The he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8.

"When he was strong," the prophecy says. "In the flower of his age," is the way one ancient historian (Justin) tells how suddenly Alexander was cut down in the height of his power. He died of fever in Babylon. There was no one able to take his place; and after his generals had fought to exhaustion, there was a fourfold division of the empire, "toward the four winds of heaven." Rawlinson says:

"A quadripartite division of Alexander's dominions was recognized, Macedonia, Egypt, Asia Minor, and Syria (or Southwestern Asia)."—*"The Sixth Great Oriental Monarchy," chap. 3, p. 30.*

These were the four horns that rose after the great horn was broken.

Rome Enters the Scene

Watching these four horns, the prophet saw the next great empire coming out of one of these four: "Out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Verse 9.

Rome came to world dominion out of its conquest of Macedonia and Greece, the westernmost of the four kingdoms of Alexander's divided empire. Let two historians tell it:

"In the year 168 B. C. the Roman consul Æmilius Paulus crushed the Macedonian power forever upon the memorable field of Pydna."—*Myers's "General History," p. 242.*

"Polybius dates from the battle of Pydna the full establishment of the universal empire of Rome."—*Mommsen's "History of Rome," book 3, chap. 10.*

Then Rome extended its conquests "toward the south"—Egypt—"and toward the east," even to the Euphrates, in the campaign of Pompey the Great, in the century before Christ, "and toward the pleasant land"—the Holy Land of the Jews. Pompey celebrated the conquest of Judea also when he made his triumphal entry into Rome.

The prophet saw that this power "waxed exceeding great." The ram, Medo-Persia, "became great." The goat, Grecia, was "very great." But this power, Rome, was "exceeding great." Every feature is exact. Rome was the "exceeding great" power that followed Grecia in history; and the angel had specifically named "Grecia." There is surety here. The stern-faced Romans answer also to the angel's description of these conquerors as a people of "fierce countenance" and "understanding dark sentences," speaking in strange language. Verse 23. Enemies of Rome confessed they were terrified by "the looks of their opponents."

"They said that the eyes of the Romans looked like fire, and their faces and expression like those of madmen."—*Livy's "History of Rome,"* book 7, chap. 33.

With their fierce countenances and their Latin tongue, strange to the East, they met the specifications of the prophecy. Their conquest of Judea put a Roman governor in Jerusalem in the days of Christ's ministry on earth. Thus the



A. CISERI, ARTIST

CHRIST BEFORE PILATE

"Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar." John 19:15.

stage was set for the great event in which Rome was actor. The prophecy describes how this power trampled upon some of the host of heaven—representatives of the true God, the Jewish people—and then it adds: "Yea, he magnified himself even to the Prince of the host." Verse 11.

In the angel's interpretation this is told again: "He shall also stand up against the Prince of princes." Verse 25.

It was Pilate, a Roman governor, who gave the order for the crucifixion of Christ, the Prince of princes.

The Days of Persecution

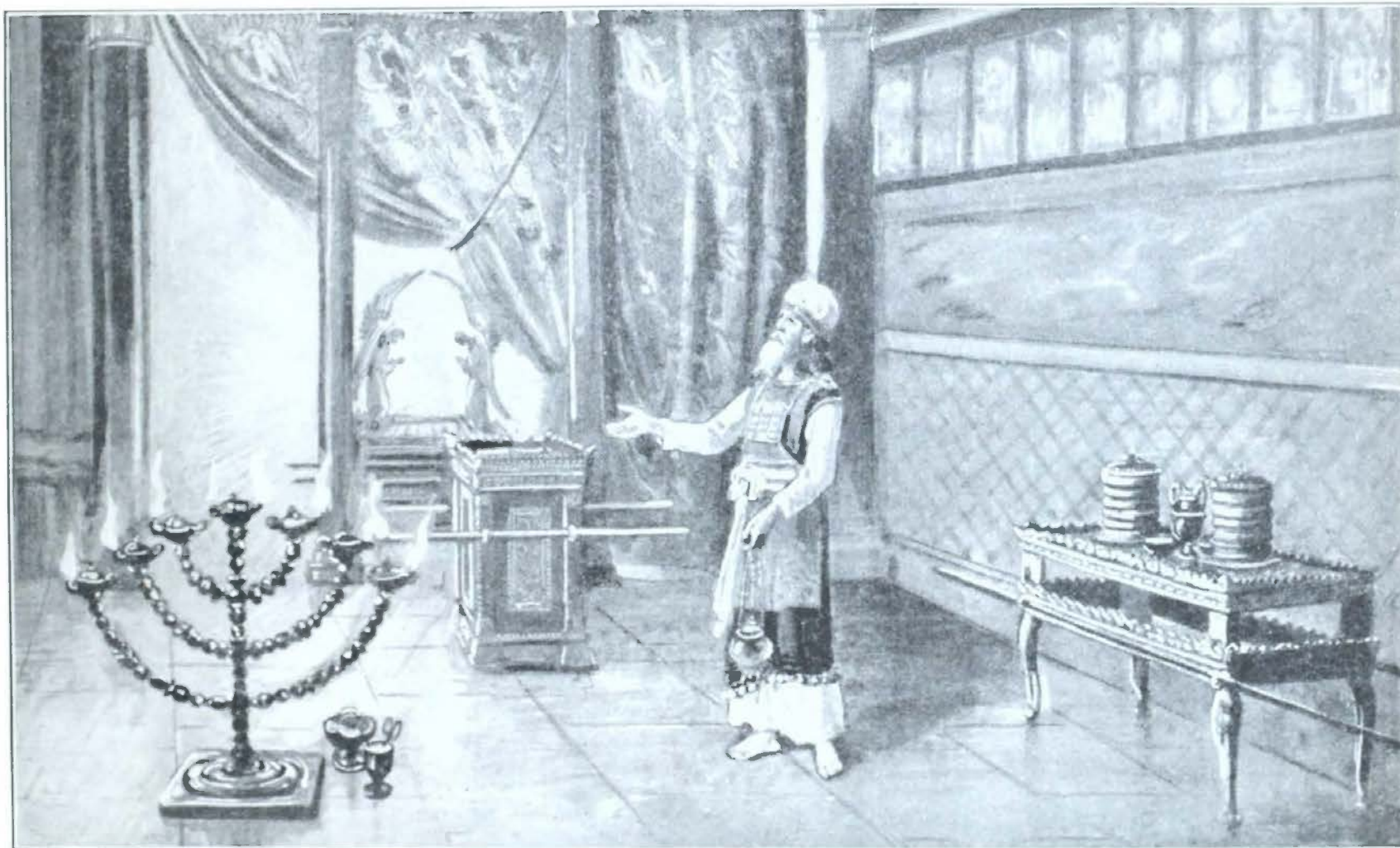
Quickly the scene passes on from Rome pagan to Rome papal, to the long years of the persecution of the children of God, with which the seventh chapter has already so fully dealt. In this eighth chapter those details are not repeated, but the prophet again saw this power warring against the truth: "It cast down the truth to the ground; and it practiced, and prospered." Verse 12.

It must have seemed to the watching prophet that truth was to be forever on the scaffold. For his benefit—and for ours—one of the angels in the vision asked the question that must have been crying out in the prophet's soul: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Verse 13.

How long was apostasy to tread the truth underfoot and practice and prosper?

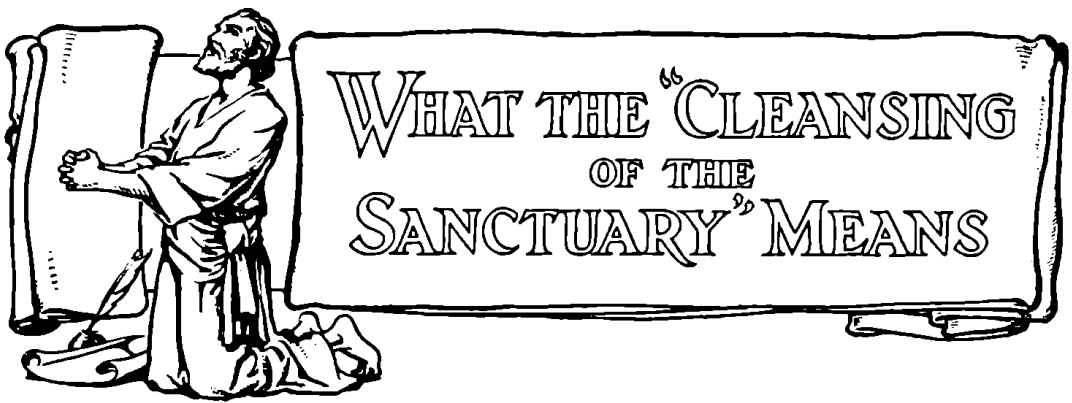
The answer of another holy one gave reply: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

The cleansing of the sanctuary, then, even as this judgment work the prophet saw in the seventh chapter, is God's answer to this great apostasy. The work of cleansing the sanctuary and the work of judgment before the Ancient of days are identical. And the 2300 years must give us the date when the judgment scene opened in heaven above.



THE SANCTUARY

Here is shown the first apartment of the earthly sanctuary, containing the candlestick, the altar of incense, and the table of showbread; and beyond the veil the second apartment, called the most holy place, the sacred place of judgment.



THIS event does not come in the time of the ancient sanctuary or temple service in Israel. The angel's words make that much sure: "At the time of the end shall be the vision." Dan. 8:17.

But we must look to the sanctuary service of old to learn what the cleansing of the sanctuary means.

In the Type

The cleansing of the sanctuary, in the typical service of the earthly tabernacle, or sanctuary, was the last phase of the ministry of the high priest. When the cleansing of the sanctuary took place in the Levitical ministry, on the last day of the yearly round of service, the high priest entered the most holy place with the blood of the sin offering.

Until that last day's service, day by day all through the year, the sinner, at the door of the sanctuary, had been confessing his sins over the sacrifice, which was his substitute, dying in his stead. The blood of these offerings, figuratively bearing the sins, had been ministered day by day by the priests in the holy place, the first apartment of the sanctuary, before the second veil. Or, in other cases, a portion of the flesh of an offering was eaten by the priests in the holy place, the flesh bearing the sinner's sin. Thus day by day was a figurative representation of the transfer of confessed and forgiven sins to the sanctuary.

But on the last day of the yearly round, the tenth day of the seventh month, the high priest entered the most holy place

with the blood of the offering, and the sanctuary was cleansed from the sins of the people. (See Leviticus 16.)

Sins had been forgiven day by day as the penitents brought their offerings. But all the record of the year was registered in the sanctuary by the sprinkled blood of the sacrifices over which the sins had been confessed. It was a figure of the actual recording of sin before God in the record books of heaven. "Though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord." Jer. 2:22.

A Judgment Hour

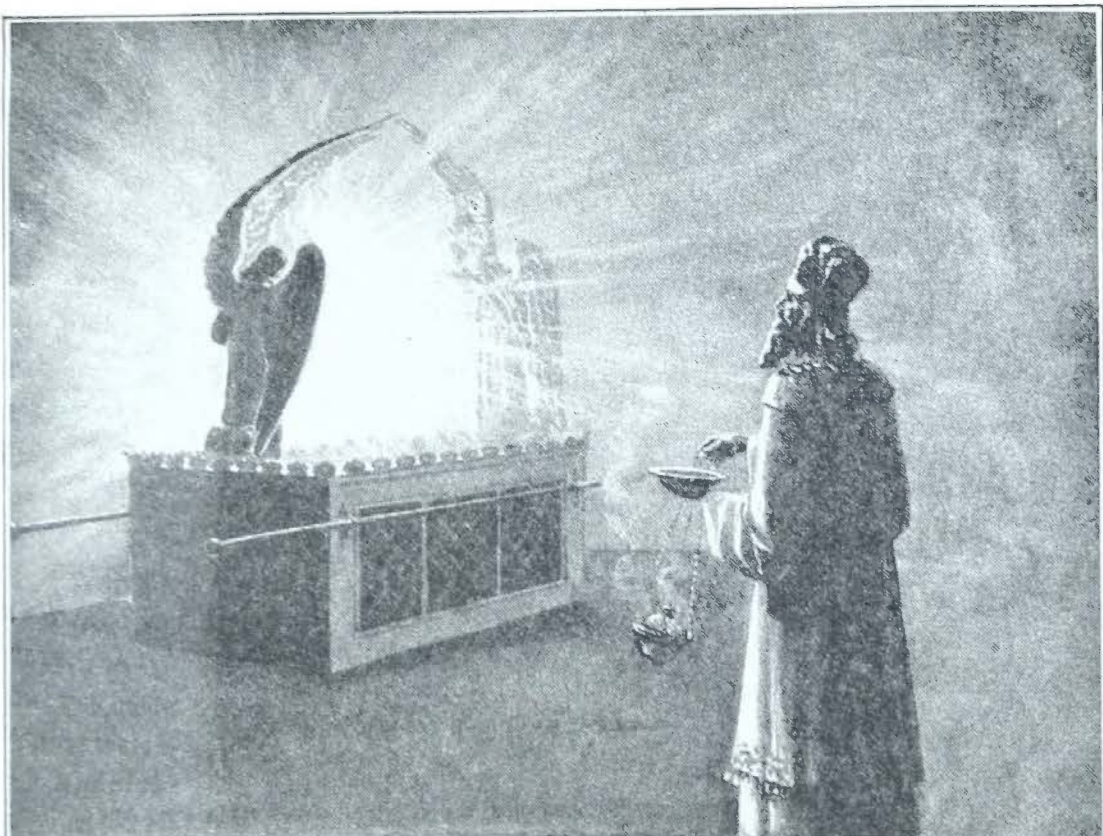
Now, when the time of the cleansing of the sanctuary from all this record came, on the last day of the yearly ministry, it was a miniature day of judgment in Israel. Every man's life came in solemn review that day. Whoever was not found right with God as that cleansing of the sanctuary was finished, lost his part with the Lord's people: "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29.

That "tenth day of the seventh month" was indeed a day of judgment in Israel, as the text quoted shows. So the Jews ever regarded it. A Roman consul in Jerusalem records the solemn charge given by the priests to the high priest, before he was to enter the most holy place on the Day of Atonement:

"Take it to heart, that thou art going to appear before the King of all kings, who sits upon the throne of judgment."—*Rodkinson's "Babylonian Talmud," Vol. VI, p. 146.*

A modern Hebrew poet says of it:

"The great white fast! the day that solemnly
Its clarion call sent over land and sea,
In gracious summons of the Voice divine
That bade the soul before truth's inner shrine,
Clad in the whiteness of humility,
Itself disrobed of all externals be,—
What mandate gave the day to you and me?
It is the judgment day of all the year!"



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THE DAY OF ATONEMENT

With faces turned toward the sanctuary, the penitent hosts of Israel bowed in humble worship, while their high priest ministered before the sacred ark of God in the most holy place.

And Dean Farrar, quoting from ancient authors, shows that the Jewish people really counted this day of the cleansing of the sanctuary as a veritable hour of judgment:

"So awful was the Day of Atonement that we are told in a Jewish book of ritual that the very angels run to and fro in fear and trembling, saying, 'Lo, the day of judgment has come!'"—*"The Early Days of Christianity,"* p. 238.

All this service in the typical sanctuary on earth was but an "example and shadow of heavenly things:"

"Now of the things which we have spoken this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

The last phase of Christ's ministry, just before His second coming to this earth, must likewise be a work of judgment. It is a review of the heavenly record, corresponding to the ministry in the second apartment of the earthly tabernacle on that last day of the Levitical service when the sanctuary was cleansed. The great antitypical Day of Atonement, the hour of judgment in the most holy place of the heavenly sanctuary, must come, deciding every case for eternity.

The Scene in the Heavenly Sanctuary

This change in Christ's ministry in the heavenly temple, the true sanctuary, is what Daniel saw in the vision of the seventh chapter:

"I beheld till the thrones were cast down ["placed," R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

It is the time of the cleansing of the sanctuary from the record of sin. Every one of us has a record in those books. In this hour of His judgment either the record of sins will be blotted out or the name will be blotted out from the book of life. According to the teaching of the type, whosoever, when

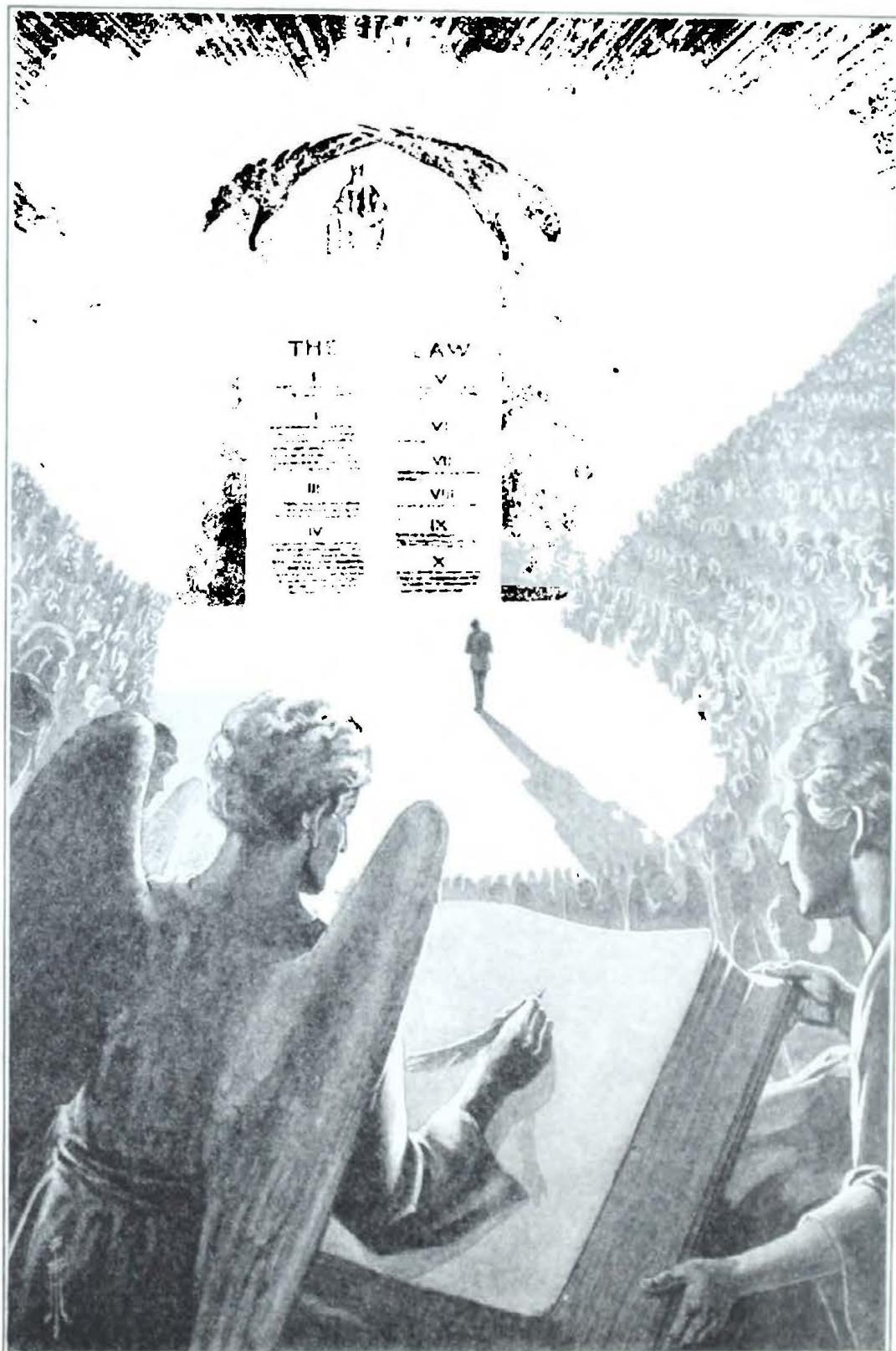
that work closes, is not found right with God, loses his part with the people of God. But our great High Priest has made the promise:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

In view of the solemnity of this hour of His judgment, well may we repeat the question which one of the holy ones asked in Daniel's hearing, "How long shall be the vision?" In other words, "When will this hour of judgment in heaven begin?" The answer was, "Unto two thousand and three hundred days [prophetic days, literally 2300 years]; then shall the sanctuary be cleansed." Then should the final ministry of Christ in the heavenly sanctuary begin that is to cut short the reign of sin and apostasy.

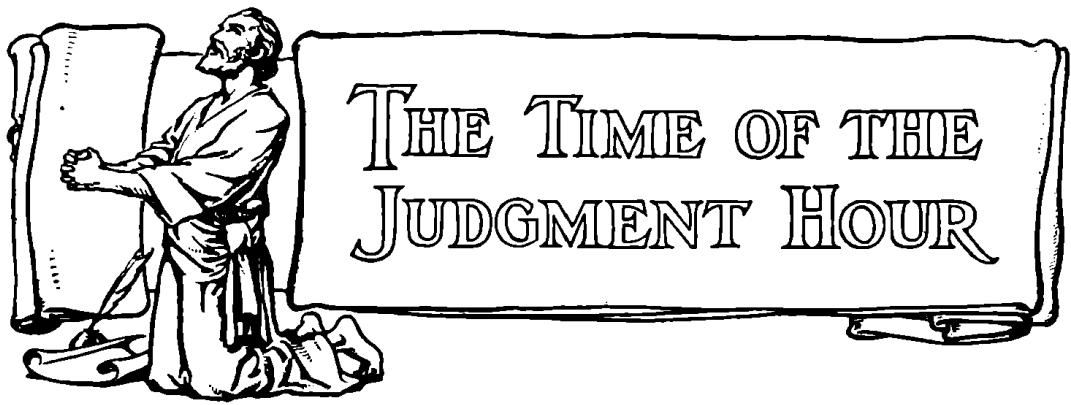
And then also on earth should the standard of truth be lifted up, a witness against the apostasy that had trodden the truth underfoot. For the prophet John, as recorded in the Revelation, was shown that when this hour of the investigative judgment should begin in heaven, a special gospel movement was to arise on earth, carrying the message to every nation and tongue, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7.

Now, we must study the prophetic period of 2300 years that fixes the time when the cleansing of the sanctuary was to begin.



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THE JUDGMENT IN HEAVEN

"We must all appear before the judgment seat of Christ." "And the books were opened." 2 Cor. 5:10; Rev. 20:12.



WHAT time is fixed by the prophecy for the opening of the judgment hour that is to precede the coming of Christ?

We know that the 2300 days are years; for that is the rule in symbolic prophecy. (See Eze. 4:5, 6.) Doubly sure are we of it in this case, because the angel indicated that the long prophetic period would reach to "the time of the end." Dan. 8:17.

The prophecy declared: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

What year is marked by this longest of time prophecies?

The angel Gabriel was commanded, "Make this man to understand the vision." Verse 16. But before the angel Gabriel explained the vision of the 2300 years, Daniel had fainted.

The angel's commission to "make this man to understand the vision" was left unfulfilled so far as the time prophecy was concerned. Daniel said, "I was astonished at the vision, but none understood it." Verse 27.

But in the next chapter we learn that the angel Gabriel came to complete the explanation. The angel in his former interview had broken off his explanation with the assurance that the vision of the 2300 years was "true." He now resumes his commission to make Daniel understand, beginning where he left off, with the vision of the time period, saying, "O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Dan. 9:22, 23.

First of all, the angel dealt with the events of the first portion of the 2300 years, this shorter period being "determined," or "cut off," as the word signifies,—cut off, necessarily, from the long period which the angel had come to explain. The angel Gabriel said:

"Understand the matter, and consider the vision. Seventy weeks [490 days; literally, 490 years] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9:23, 24.

Thus the first portion—490 years—of the long prophetic period was to reach to the time of Christ's ministry on earth at His first advent, when He came as the great Sacrifice "to make reconciliation for iniquity."

But first it was essential to give the starting point for reckoning the time. "Know therefore and understand," said Gabriel to the prophet, thus showing that he is now actually to fulfill the divine charge, "Make this man to understand the vision." We listen with all ears; for what we too must understand is where the long measuring line begins.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Verse 25.

When did this commandment to restore and build go forth? The vision had been given in the days of the captivity. The Jewish people were scattered over Babylonia and Persia. Jerusalem lay desolate. Three kings of Persia issued decrees concerning the return from captivity. In what year of history did "the commandment" of the prophecy go forth? Holy Scripture, with its handmaid, History, gives the answer.

The Decree of 457 B. C.

In a single passage, Inspiration notes the decrees of Cyrus and Darius touching the return of the Jews from captivity, and includes both with the decisive decree of Artaxerxes to

Ezra, as constituting "the commandment" to restore and build Jerusalem :

"They builded, and finished it [the temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14.

Thus "the commandment" is spoken of as one threefold commandment, completed in the sweeping and inclusive commission given to Ezra by Artaxerxes. Here, then, was the "going forth of the commandment to restore and to build." And this decree to Ezra "went forth" in the seventh year of Artaxerxes. Ezra 7:7-9. And the seventh year of Artaxerxes was the year 457 B. C. That is the date with which the long prophetic period begins.

It fills one's heart with awe to follow the great measuring line of prophecy from that established date of history, 457 B. C.

The first sixty-nine weeks (483 years) of the seventy weeks, —were to reach "unto the Messiah the Prince." Counting 483 full years from the decree of 457 B. C., we arrive in the year 27 A. D.

Messiah means the "anointed." As Jesus appeared to John by Jordan and was baptized of him, lo, the heavens opened, and in the form of a dove the Holy Spirit was visibly revealed, anointing the Saviour for His ministry on earth. Thus He was proclaimed the Messiah, the Anointed One. (See Acts 10:38.) The time of the prophecy was fulfilled, and from that time He went forth preaching: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15.

The time had come, and the work foretold had begun at the end of the sixty-nine weeks.

The Year of Christ's Baptism

Now, what is the historical evidence as to the time of Christ's baptism?

The key to the solution of this question is found in Luke's Gospel:

"Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, . . . the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3:1-3.

It was (1) the fifteenth year of Tiberius, and (2) Pilate was governor.

1. The fifteenth year of Tiberius Cæsar. The death of Augustus was in 14 A. D. But Tiberius was associated with him as colleague shortly before Augustus's death. Some modern histories give the time of this appointment as probably 13 A. D.; others say 12 A. D. Dion Cassius (Roman senator, born in the second century) wrote a great "History of Rome," most of which is lost. But in the history of the events of 12 A. D. he says:

"Augustus, because he was growing old, wrote a letter commending Germanicus to the senate and the latter to Tiberius."—*Book 56, chap. 26, translation by Herbert Baldwin Foster.*

The less is commended to the greater—Germanicus to the senate, but the senate to Tiberius, indicating that in 12 A. D. Tiberius was recognized as having the imperial dignity.

Again, in a footnote in his "History of the Christian Church," Dr. Philip Schaff says:

"There are coins from Antioch in Syria of the date A. U. 765 [12 A. D.], with the head of Tiberius and the inscription, *Kaisar Sebastos* [Augustus]."—*Vol. I, p. 120.*

And as the first year of Tiberius would be from the latter part of 12 A. D. to 13 A. D., the fifteenth year would be from 26 A. D. to the latter part of 27 A. D.

2. "Pontius Pilate being governor of Judea." Was Pilate governor in 27 A. D.? Josephus says that Pilate so exasperated the Jews that at last Vitellius, president of Syria, took action to remove him:

"So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusations of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before

he could get to Rome, Tiberius was dead.”—“*Antiquities*,” book 18, chap. 4.

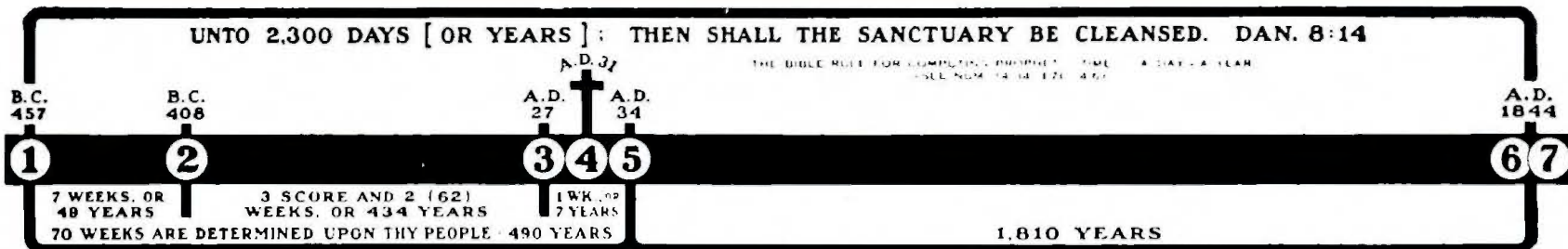
Tiberius died March 16, 37 A. D., while Pilate was “making haste” to Rome to save his position, and possibly his life. Pilate, then, must have left Jerusalem early in 37 or in the end of 36 A. D. But he left after “ten years in Judea.” Ten years reckoned back from the end of 36 A. D., would bring the first year of his governorship from the end of 26 A. D. to the end of 27 A. D.

The time prophecy of Daniel 9 declared that 483 years from the going forth of the commandment to restore and build Jerusalem, the Messiah, the Anointed, would appear. That index finger of divine prophecy pointed through all the centuries to the date 27 A. D.

When that year of the prophecy came, “in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, . . . the word of God came unto John,” who bore witness, “Behold the Lamb of God, which taketh away the sin of the world.”

The exact month of the baptism and anointing of Christ is not fixed by the 483-year period, reaching from 457 B. C. to 27 A. D. In these prophetic measuring lines, made up of years, the year is the unit; into greater detail the time prophecies do not ordinarily lead us, and it is fully confirmed that the event demanded by the prophecy fell within the year 27 A. D.

Yet, in this case, there is evidence by which to determine the time of the year with considerable accuracy. We know that the crucifixion was at the Passover, which came in the spring. As the spring of the year, therefore, was “in the midst” of the seven years ($3\frac{1}{2}$ years from the beginning of Christ’s ministry), we may naturally conclude that the beginning of this seven-year period was in the autumn. And this agrees with the time of Ezra’s arrival in Judea to restore Jerusalem and the delivery of his commission to the king’s



THE 2300 DAYS

This great span of years—the long, prophetic period—the Bible was to reach, according to Daniel's prophecy, "from the going forth of the commandment to restore and to build Jerusalem," to the time for the cleansing of the sanctuary. The command to rebuild Jerusalem was given in 457 B.C. Seventy weeks, or 490 years, were cut off for the Jews, and it was at the end of that period, in 34 A.D., that the gospel began to go to the Gentiles. From the beginning of the period to Messiah the Prince was to be sixty-nine weeks; that is, 483 years. Precisely at that time, in the spring of 27 A.D., Jesus was baptized in the Jordan River by John the Baptist, and being anointed by the Holy Spirit, began His public ministry. "In the midst of the week," that is, three and one-half years later, Messiah was cut off. The entire period of 2300 years reaches to 1844, at which time the investigative judgment began in heaven.

officers, in the end of summer, or autumn of 457 B. C. Ezra 7:8. From the autumn of 457 B. C. to the autumn of 27 A. D., is exactly the 483-year period, which was to reach to the anointing, the manifestation of the Lord Jesus at His baptism.

"In the Midst of the Week"

Three and one-half years after the autumn of 27 A. D., then,—"in the midst of the week,"—the Messiah was to be cut off. This would bring the crucifixion in the spring of 31 A. D. And the facts of the Gospel narrative fit exactly into the schedule. It should be noted, however, that any controversy as to the exact date of the crucifixion does not affect the reckoning of the prophetic period, only so the event came well within this "week" of seven years. The phrase "in the midst" may not necessarily designate the exact middle point in every case; but as we shall see, the evidence in this case points to the time exactly midway of the seven years, as the date of the crucifixion, as the phrase "in the midst" naturally suggests.

After His baptism, in the autumn of 27 A. D., the first Passover attended by Jesus would be that of the next spring, 28 A. D., and the fourth Passover would be that of the crucifixion.

The Gospel of John supplies the list of these four feasts:

1. John 2:13: "The Jews' Passover was at hand, and Jesus went up to Jerusalem." (28 A. D.*)

2. John 5:1: "After this there was a feast of the Jews; and Jesus went up to Jerusalem." True, the text does not say that this was a Passover, and authorities guess variously.

*It was at this Passover of 28 A. D. that the Jews said to Christ: "Forty and six years was this temple in building" (John 2:20), and even then it was not completed. Josephus says:

"Now Herod, in the eighteenth year of his reign, . . . undertook a very great work, that is, to build of himself the temple of God and make it larger."—*"Antiquities,"* book 15, chap. 11.

The eighteenth year of his reign, from his conquest of Jerusalem and the death of its former king, Antigonus, was the year 735 A. U. (year of Rome). (See Schaff's "History of the Christian Church," Vol. I, page 126.) Forty-six years added brings us to 781 A. U., or 28 A. D. Just the method of the Jews in reckoning their forty-six years of work on the temple may not be agreed upon; but Farrar says: "As the temple was begun in [the month] Kislev, the exact date is probably 28 A. D."—*"Life of Christ,"* chap. 13, note.

But the prophetic period is a guide that establishes the probability of four Passovers between the baptism and the cross. And the Passover was essentially the feast on which the Jewish believers were instructed to go "up to Jerusalem." (29 A. D.)

3. John 6:4: "The Passover, a feast of the Jews, was nigh." (30 A. D.)

4. John 13:1: "Now before the feast of the Passover, when Jesus knew that His hour was come." (31 A. D.*)

The "midst of the week" had come; and the Messiah was to be "cut off, but not for Himself." Dan. 9:26. He was cut off for all men, "for us." "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

"He Shall Confirm the Covenant With Many for One Week"

The death of Christ for us, when the fullness of time had come, is too great a theme even to approach in this outline study of great eras in the fulfillment of time prophecies. The theme of that infinite sacrifice will be the study through the ages of eternity. Human philosophies of the atoning work and ministry seem only to obscure the sacred truth. "He died for me," is the sum of it all. And all the height and depth and length and breadth of "the unsearchable riches of Christ" are in the laying hold by faith of that glorious truth, "He died for me." Let your heart say it over, reader, every day: "Who loved me, and gave Himself for me."

*It is sometimes alleged as an objection to 31 A. D. as the date of the crucifixion, that astronomical calculation shows that the Passover could not have fallen on Friday in that year. Aside from disagreement of authorities in working out the Passover dates, it is to be remembered that the new moon from which the Passover was reckoned, was not the astronomical new moon, mathematically exact, but the new moon of ordinary observation by watchers on the hilltops. The state of the weather and the vision of the watchers were factors making it sure that often the new moon of observation must have been in disagreement with that of exact mathematical calculation. A German writer, Keim, in his "Jesus of Nazareth," tells how several students demonstrated this matter by actual observation. He says:

"Indeed, a careful experimental investigation concerning the actual time of the first visibility of the new moon afforded to Wurm, and after him to Auger and Wieseler, the result that it could occur on the first, second, third, nay even fourth day after the astronomical new moon."—*Vol. VI, p. 242.*

“Since I, who was undone and lost,
Have pardon through His name and word;
Forbid it, then, that I should boast,
Save in the cross of Christ, my Lord.”

There, in the “midst of the week,” at the middle point of the last seven-year period of the prophecy, was set up the cross, “towering o’er the wrecks of time.”

“I, if I be lifted up from the earth,” said Christ, “will draw all men unto Me.” John 12:32. This is why there is a divine power pleading with every heart to yield to God. “That was the true Light, which lighteth every man that cometh into the world.” John 1:9. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

It was to tell this “good news” to all men that Christ commissioned His disciples to go forth. The full period of seventy weeks—490 years from the commission to Ezra, 457 B. C.—had been allotted to the Jewish people. They had been given a special place in the working out of God’s plan. It was not because God had not all along loved all men, but because, as children of Abraham of old, that people were called to bless all nations by their witness to the living God.

Three and one-half years of His ministry had been given among them. Then He was crucified, rose again, and ascended to heaven. Three and one-half years yet remained of that last prophetic week. The Messiah was to “confirm the covenant with many for one week.” In the person of His apostles and witnesses the gospel was still pressed especially upon that people of Jerusalem, “to the Jew first,” “beginning at Jerusalem.” The covenant was confirmed with “many,” “and believers were the more added to the Lord, multitudes both of men and women.” Acts 5:14.

The three and one-half years of special ministry to that people would end in 34 A. D. And that was about the year

of Stephen's martyrdom, when the whole Jewish council had again rejected the appeal of the Holy Ghost. The great body of Christian believers in Jerusalem was driven out by persecution, and "they that were scattered abroad went everywhere preaching the word." Acts 8:4. The Gentiles responded in Samaria; the Ethiopian treasurer received the gospel on the road to Gaza. The gospel message had fairly passed the boundaries of Jerusalem, and was on its course toward all nations—"unto the uttermost part of the earth."

Though every Jew, as every other man, still had the gospel invitation pressed upon him, the time of that people as God's special witnesses had passed. They had failed to keep the trust, and Christ's word to the Jews was fulfilled: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. This "nation" is the nation "of them which are saved," the children of Abraham by faith, "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3:11. The seventy weeks, or 490 years, allotted to the Jewish nation ended.

Thus with His own life and the ministry of His disciples He set His seal to "the vision and prophecy," according to the angel's word to Daniel:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9:24.

In 1844 the Judgment Hour Began

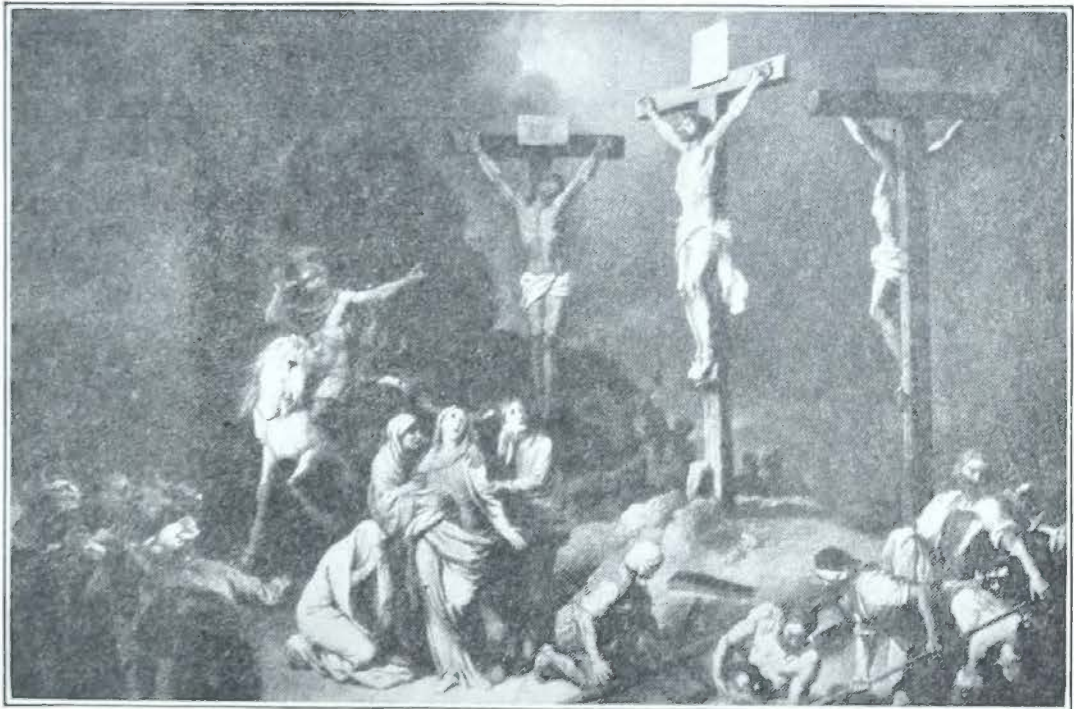
The events of Christ's ministry had set the seal of accuracy to the date 457 B. C. as the beginning of the time prophecy. Measuring onward from 457 B. C., when the prophetic period began, the 2300 years ended in the year 1844.

In that year, therefore, the time came for the opening of the judgment scene in heaven, described in Daniel 7:9, 10. From that year onward until that solemn service is finished,

the gospel message is due the world, "The hour of His judgment is come." In a later prophecy, in the Revelation, this judgment hour message is made very clear.

The prophecy was given in order that we in this generation may know that the judgment hour has come in heaven above. This great tribunal first passes upon the cases of the dead from the days of Adam down. It is "the time of the dead, that they should be judged." Rev. 11:18. Some day that solemn review of the record books of heaven will come to the living. Then may we be found ready.

"The judgment has set, the books have been opened;
How shall we stand in that great day
When every thought, and word, and action,
God, the righteous Judge, shall weigh?"



C. W. E. DIETRICH, ARTIST

**THE CRUCIFIXION OF
CHRIST**

"He was wounded for our transgressions,
He was bruised for our iniquities: the
chastisement of our peace was upon Him;
and with His stripes we are healed."
Isa. 53:5.



**THE PROPHET DANIEL VISITED
BY AN ANGEL**

**"The man Gabriel, . . . being caused to fly
swiftly, touched me about the time of the
evening oblation." Dan. 9:21.**



IN the study of these prophecies we have seen how continually the angels of God appear as interpreters to the prophet in vision. They are intimately associated with human affairs, as messengers of God.

In the tenth chapter of the book of Daniel the veil is drawn aside, giving us a view of the part that the angels of heaven sometimes act in earthly courts and legislative assemblies. The incident occurred "in the third year of Cyrus king of Persia." Dan. 10:1.

Cyrus was to be the agent for the deliverance of the Lord's people from captivity in Babylon. Isaiah's prophecy had said of him: "He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44:28.

The seventy years of the captivity foretold were at an end, and it was time for the work of restoration to begin, according to the prophecy. Josephus, the Jewish historian, says that this prophecy came to the knowledge of Cyrus:

"This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies. . . . This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfill what was so written."—*"Antiquities," book 11, chap. 1.*

How Cyrus fulfilled the word written is told in Scripture:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation

throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem." Ezra 1:1-3.

Thus witness to the living God—"He is the God"—was borne by a master of the world before all nations; and when



**KING CYRUS SIGNS THE DECREE
PERMITTING THE JEWS TO RE-
TURN FROM ANCIENT BABYLON**

The decree from Cyrus, Darius, and Artaxerxes marks the beginning of the longest prophetic period in the Bible, the 2300 years.

the seventy years of the prophecy were fulfilled, the return of the Jewish people from captivity began.

Just here comes in this incident of Daniel 10, in the story of the rebuilding of Jerusalem. As soon as the work was fairly going forward, opposition arose. Ezra says:

"Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus." Ezra 4:4, 5.

The scene now shifts from Jerusalem to the court of Cyrus, in Persia. The hired counselors are there seeking to turn the king against the work that he had authorized at Jerusalem in accordance with the purpose of God. At the same time Daniel, the prophet, is in Persia, by the river Tigris.

For three weeks Daniel had been specially seeking God in prayer. At last an angel came to answer his cry. "Fear not, Daniel," the angel said; "for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Dan. 10:12.

But why had the angel delayed his appearance for three weeks, if Daniel's prayer was heard from the first day? The angel told why:

"The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes ["the first" of the chief princes, margin], came to help me; and I remained there with the kings of Persia." Dan. 10:13.

It is all plain,—the hired hostile attorneys, and, no doubt, the representatives of the Jews at the Persian court; the king wavering, and inclined to yield to the opposers of God's plan and purpose; and there, too, unseen by mortal eyes, were angels from heaven, working day after day to counteract the evil counsel and to lead the king in the right way.

And at last the Prince of the host, Michael (the name means, One who is like God), Christ Himself, came to help in the great crisis. The king was prevailed upon to do the



HOFMANN, ARTIST

**JESUS OF NAZARETH—
THE TEACHER SENT
FROM GOD**

**"I am He that liveth and was dead; and,
behold, I am alive forevermore."**

right, and the work at Jerusalem went forward according to the prophecy.

Earth is full of angels. If our eyes were miraculously opened, we would see these hosts that pass to and fro in God's service. "Are they not all ministering spirits," says the Scripture, "sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. There is comfort and assurance in the knowledge that the Lord's eyes are upon us and His care is over all.

In a world of actuality—the facts of fleeting life and of sin and death—there is nothing like knowing the actual fact that God is over all now and seeking to save. And Holy Scripture teaches the way of salvation.

Some in these days tell us of the study of "comparative religions." They urge us to give other religions than Christianity credit for good points. They say that Confucius taught good things in China and Buddha good things in India.

But Confucius is dead; he cannot save me.

Buddha is dead; he cannot save me.

Dead teachers may instruct us, but dead teachers can never save us.

There was another Teacher who came into the world—Jesus of Nazareth was the name. He taught good things. He, too, died. But He rose again to life! He is alive today. He calls to us from heaven:

"Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:17, 18.

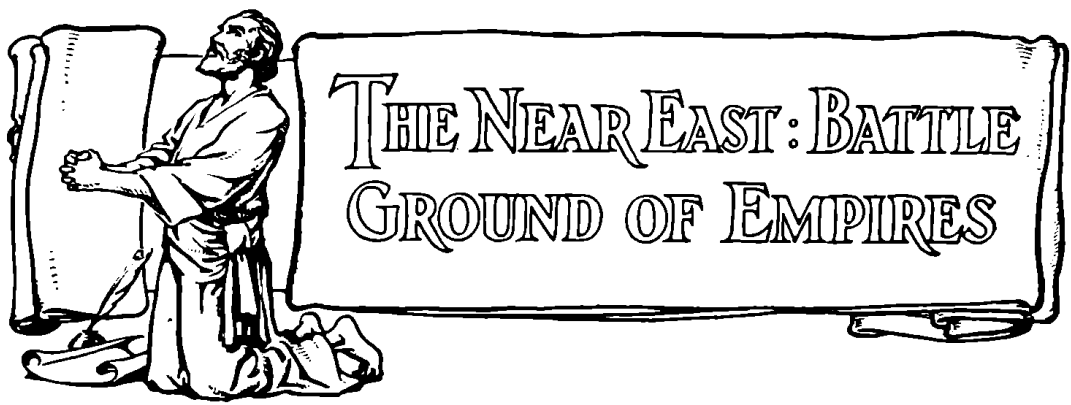
He is the Teacher who can save, and the "sure word of prophecy" points all mankind to Him. We cry with the exulting apostle Paul who was standing for Christ before all the cultured but helpless religion of Rome and Greece: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.



THE NAVAL BATTLE OF SALAMIS

WILLIAM FAULSTICH, ARTIST

Here the Greeks overthrew the Persians, while Xerxes, the Persian monarch, watched the onslaught from a throne erected upon the seashore.



It is a long way, historically, from ancient Persia to the world of our own day. Yet the prophetic outline of the eleventh chapter of Daniel stretches between these two points.

We have here on record the vision revealed to Daniel "in the third year of Cyrus king of Persia." As the prophet prayed for light, the angel Gabriel came, as we have seen, and told him the meaning of his vision. Daniel had said that "the time appointed was long," and it surely is a long story. We can but sketch the outline to connect the beginning in the days of Persia with the ending of the chapter in affairs of the last days.

Persian Kings

The angel utters the prophecy, explaining in the vision of Daniel 10 and 11:

"Now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11:2.

The four kings following Cyrus were:

1. Cambyses, son of Cyrus.
2. Smerdis, an impostor.
3. Darius Hystaspes.
4. Xerxes, called The Great.

This fourth king, it was foretold, would be "richer than they all." Darius had gathered vast wealth into the public treasury, and Xerxes added to it. On his way into Asia Minor with a vast army, a petty prince, Pythius, offered to help defray the cost of the expedition. Xerxes wanted to

know of his attendants who this man was, who made such an offer. Herodotus says they answered:

"O King, this is the person who presented your father Darius with the golden plane tree and the vine; and he is now the richest man we know of in the world, next to yourself."—*Book 7, par. 27.*

By this wealth Xerxes did "stir up all against the realm of Grecia." And bear in mind that this was written on the prophetic page before Xerxes was born.

Persia Invades Greece

Darius had invaded Greece once, and been defeated. A mound at Marathon to this day marks the field of the great battle lost by him in 490 B. C. Now Xerxes (in 480) began a final and mighty effort to push Persian dominion into Europe. Herodotus, who wrote his history not so long after, says:

"Xerxes thus levied his army, searching out every region of the continent. . . . For what nation did not Xerxes lead out of Asia against Greece?"—*Book 7, pars. 19, 21.*

Æschylus, the Greek poet, who himself fought against the Persians, wrote of the invading host:

"And myriad-peopled Asia's king, a battle-eager lord,
From utmost east to utmost west, sped on his countless horde."

But Xerxes failed, on land and on sea, and never again did Persia enter Europe. The prophecy foretold as much when it dropped the history of Persian kings with Xerxes and turned next to Grecia. Though other Persian kings followed Xerxes, this was the turning point. The historian treats it as the prophecy foretold it:

"The wreck of Xerxes' expedition is the turning point in the history of the Persian Empire. . . . The center of gravity in the world's history had shifted from Susa and Babylon to the Ægean Sea [Greece]." —*Encyclopedia Britannica, eleventh edition, art. "Persia."*

Alexander and the Grecian Empire

"A mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity." Verses 3, 4.

Here is a new point in Grecia's story. The vision of chapter 8 told of this division of Alexander's empire toward the four winds; but here it was foretold that none of his "posterity" would succeed him. A successor of Alexander's posterity seemed probable at first. A son was born of Roxana, his wife, after Alexander's death. Quintius Curtius says:

"From every individual was exacted an oath that he would hold true to the issue of Alexander."—*Life of Alexander*, book 10, chap. 7.

While this son was growing up, all other male relatives of Alexander were slain by the quarreling factions. And at last when Alexander's son by Roxana was a youth he was slain in prison, and his mother murdered also, by one of the four generals who had parted the empire. "Now all the seed royal being extinct," said Diodorus, the ancient writer, "and no successor remaining, every one of the captains . . . took upon themselves the titles and styles of kings."—*Book 19, chap. 7*.

Alexander's empire was parted to the four winds, and "not to his posterity." That was the exact fulfillment of the prophecy.

Kings of the South and the North

In the wars among these four main divisions, they were resolved into three major parts. Two of these are the special subjects of the prophecy: "The king of the south shall be strong; but one of his [Alexander's] princes shall be strong above him; . . . his dominion shall be a great dominion." Verse 5, R. V. (margin).

Of Alexander's generals,—these princes who became kings,—Ptolemy built a strong kingdom in Egypt, to the south of the Holy Land. But Seleucus, another of Alexander's princes, who held Syria, to the north, as well as the regions of the Euphrates, now added almost the whole of Asia Minor to his kingdom. He moved his capital to Antioch, in Syria, and became essentially king of the north, the stronger of the two. Rawlinson says:

"Seleucus ruled from the Mediterranean to the Indus, . . . having thus a territory five or six times as large as that of Ptolemy. His do-



THE DEATH OF ALEXANDER
THE GREAT

With the death of Alexander came a division of the Grecian Empire among his four leading generals.—Ptolemy, Seleucus, Cassander, and Lysimachus.

minion was emphatically 'a great dominion.'"—*"Egypt and Babylon,"* p. 207.

Warfare Between North and South

From the first, there was rivalry between the king of the north and the king of the south concerning possession of Palestine. It developed into frequent warfare under later kings. One attempt at peace by alliance was made.

"In the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he [the king of the north] stand, nor his arm: but she shall be given up. . . . But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, . . . and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold." Verses 6-8.

The *Encyclopedia Britannica* tells of this attempt at alliance:

"Halfway through this century (249 B. c.) the desultory warfare between Egypt and the Seleucid power came to a temporary end (Dan. 11:6). Ptolemy II, Philadelphus, gave his daughter Berenice with a great dowry to Antiochus II, Theos. When Ptolemy died (247 B. c.), Antiochus's divorced wife Laodice was restored to favor, and Antiochus died suddenly [poisoned by Laodice] in order that she might regain her power. Berenice and her son were likewise removed from the path of her son Seleucus. In the vain hope of protecting his sister Berenice, the new king of Egypt, Ptolemy III, Euergetes I, invaded the Seleucid territory, 'entered the fortress of the king of the north' (Dan. 11:7 sqq.), and only returned—laden with spoils, images captured from Egypt by Cambyses, and captives (Jerome on Daniel *loc. cit.*)—to put down a domestic rebellion."—*Eleventh edition, art. "Palestine."*

The King of the North Nearly Prevails

So the warfare between north and south continued, described in verses 10 to 12. Then Antiochus, king of the north, seemed to have victory within his grasp.

"The king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south." Verses 13, 14.

It seems almost impossible that any purely historical writer should cover such detail in a quotable paragraph, but here are the facts given by the *Encyclopedia Britannica*:

"When Ptolemy Philopater died, in 205 B. c., Antiochus and Philip of Macedon, his nominal friends, made a secret compact for the division of his possessions outside Egypt. The time had come of which Daniel (11:13 sqq.) says: 'The king of the north shall return after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south.' . . . Palestine was apparently allotted to Antiochus and he came to take it, while Philip created a diversion in Thrace and Asia Minor. . . . But in the year 200 B. c. Rome intervened with an embassy, which declared war upon Philip and directed Antiochus and Ptolemy to make peace. (Polyb. xvi. 27)."—*Eleventh edition, art. "Palestine."*

Rome Intervenes

As the encyclopedia says, Rome intervened to halt the king of the north. The prophecy now deals with Rome's part in the Near East:

"In those times there shall many stand up against the king of the south: also the robbers of thy people [the Romans] shall exalt themselves to establish the vision; but they shall fail.

"So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he [Rome] that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed." Verses 14-16.

"Breakers of thy people," it may more literally be rendered, we are told, instead of "robbers," though either word describes how Rome despoiled the land of the Jews, while continuing its intervention in Syria and Palestine and the affairs of Egypt. "He shall stand in the glorious land, which by his hand shall be consumed." This shows that Rome is the power here entering the field of the prophecy; for it was Rome only that finally consumed that land.

The Roman senate warned Antiochus of the north against his plans upon the south. But he pushed on into Egypt. And as the prophecy foretold, "the arms of the south" had not "any strength to withstand." Now Rome—"he that cometh against him"—took Antiochus in hand. It was one of the dramatic scenes in history when Popilius, the unarmed ambassador of Rome, met Antiochus in Egypt, just as the king of the north thought he had the king of the south in his grasp. As Popilius delivered Rome's ultimatum and demanded that Antiochus turn back, the latter sparred for time. He wanted to advise with his associates. Then, as Justin, the ancient historian, says:

"Popilius took a rod which he had in his hand, and describing a circle with it [in the sand], large enough to contain him [Antiochus] and his friends, he bid him advise with them there, and not to stir out of it before he returned a positive answer to the senate, whether he would have peace or war with the Romans. This haughty resolution so daunted the king that the same instant he answered him that he would obey the senate."—*"History," book 34, chap. 3.*

Thus Rome entered this Near Eastern field "to establish the vision." Henceforward the Roman power dominated the field until the Turkish invasions. As the next view in the prophecy says, he "set his face to enter with the strength of

his whole kingdom." Antiochus and the north were subjugated. The "glorious land," the Holy Land, was annexed by Rome. Egypt in the south was brought under his influence.

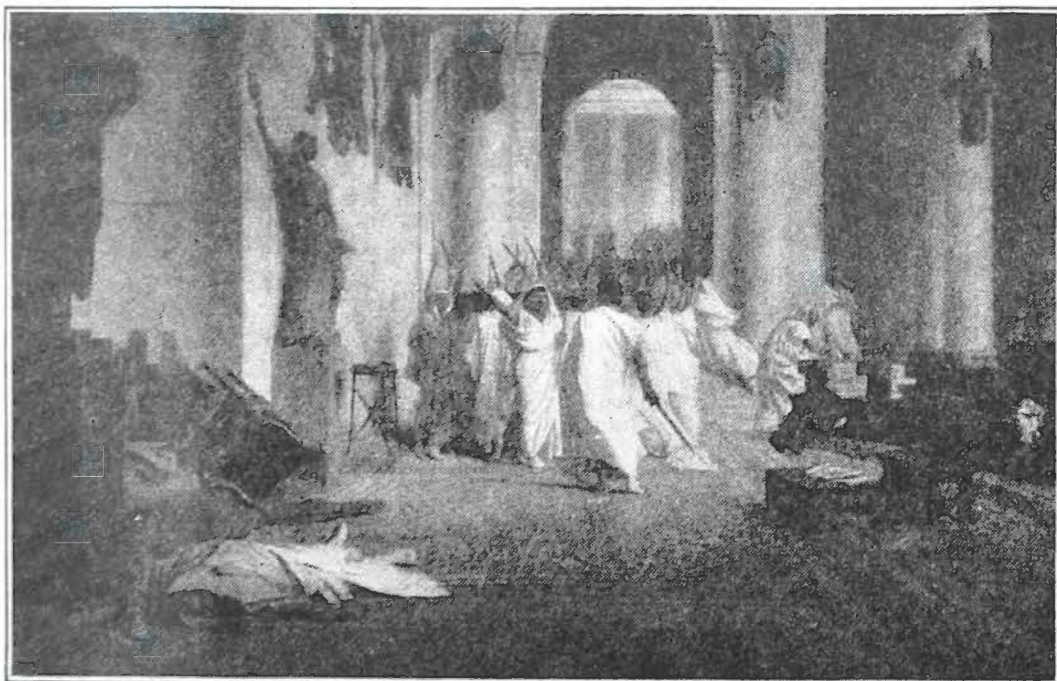
The Fall of Cæsar

This brings the story to the entry of Rome upon Egyptian affairs in the days of Julius Cæsar and Cleopatra, queen of Egypt. The prophecy (verse 17) refers to the corrupting influence of this "daughter of women." Her plan was to persuade Julius Cæsar to leave Egypt out of Rome's scheme of conquest, and, as Ferguson says,

"To set proud Alexandria beside imperious Rome at the head of the Mediterranean peoples."—*"Greek Imperialism,"* p. 152.

Queen Cleopatra was in Rome furthering her intrigue. This was one factor leading to Cæsar's assassination. Horace, the Roman poet, wrote of her corrupting influence:

"While yet the queen intrigued to sap
The capitol, and with her horde
Subvert the empire."



WALTER'S ART GALLERY

J. L. GEROME. ARTIST

DEATH OF JULIUS CÆSAR

"From Egypt Julius Cæsar returned
to his fall in Rome."

From Egypt, Julius Cæsar returned to his fall in Rome: "Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found." Verse 19.

It is striking how writers describing the death of Cæsar under the dagger blows of his associates, redraw the picture of the prophecy, "stumble and fall." Cicero wrote: "I don't think that he can endure longer than six months. He must fall, even if we do nothing." Plutarch says that when Cæsar saw Brutus draw his dagger he covered his face with his mantle, "letting himself fall." Virgil says the very sun, by its omens,

"First the fate of Cæsar did foretell,
And pitied Rome, when Rome in Cæsar fell."

Ovid told how that fall shook the nations:

"Thus, when conspiring traitors dared to doom
The fall of Cæsar, and in him of Rome,
The nations trembled with a pious fear."

Rome's Golden Age

The great Augustus followed Julius Cæsar, first and most glorious of the emperors of the Roman state. The prophecy describes his coming: "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle." Verse 20.

How exact! Augustus was "a raiser of taxes." He followed the advice of his counselor Mæcenas:

"We ought to levy upon absolutely all instruments which produce any profit. . . . We should exact taxes from all whom we rule. . . . We should set over them tax collectors."—*Cassius Dio's "History of Rome," book 52, chap. 28.*

It was Augustus's enrollment for taxing that brought Joseph and Mary, the mother of Jesus, to their ancestral home in Bethlehem, where the Saviour of the world was born: "It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. . . .

And all went to be taxed, every one into his own city." Luke 2:1-3.

"In the glory of his kingdom," the prophecy says. The glory of the Augustan age became proverbial in history. Suetonius, who wrote a century after, gives the famous saying concerning the beautifying of the city of Rome by Augustus:

"He boasted, not without reason, that he 'found it of brick, but left it of marble.'"—*Lives of the Twelve Cæsars*, chap. 29.

One writer pictures the glories of the city:

"The city of Rome must have been a wonderful spectacle under the emperors. One of our modern international exhibitions might faintly recall a little of its splendors, with gilt and stucco for gold and marble. Northward from the slope of the Aventine Hill there was a succession of majestic public buildings, temple beyond temple, forum beyond forum, . . . columns, arches, statues, and temples. . . . Above them on the west rose the ancient Capitoline Hill crowned with the great Temple of Jupiter and immemorial citadel."—*Stobart*, *"The Grandeur That Was Rome,"* p. 280, 281.

This was the Rome that the apostle Paul thought about when he cried out:

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:15, 16.

The Augustan grandeur of Rome is buried among the ruins of the great city; but the power of the gospel that Paul exulted in is still gathering out the living stones which at Christ's second coming are to find a place in the spiritual temple not made with human hands.

The prophecy described the end of this ruler: "Neither in anger, nor in battle." Julius Cæsar died at the hands of an angry faction. Augustus Cæsar died quietly, with wife and friends about him. Elson says of Roman emperors:

"In a period of ninety years no fewer than eighty emperors were chosen, many of whom died by violence, slain by rivals contending for the crown or by the army that had chosen them."—*Modern Times and the Living Past*, p. 204.



MERSON

AUGUSTUS CÆSAR

"There went out a decree from Cæsar Augustus, that all the world should be taxed." "And Joseph also went up . . . out of . . . Nazareth, . . . unto . . . Bethlehem, . . . to be taxed with Mary." Luke 2:1, 4, 5.

Augustus was succeeded by Tiberius. The prophecy foretold about him: "In his estate shall stand up a vile person." Verse 21.

Suetonius, in his "Lives of the Twelve Cæsars," puts on Tiberius's record the epithet "vile."—"Tiberius," chap. 45. Tacitus charges him with "revolting depravity."—"Annals," book 6, chap. 51.

The Event of All Ages

Here we must close the story of the Cæsars in this prophetic outline. The prophecy turns now to the great event of all ages. Describing some elements that were to be "broken" under the reign of Tiberius, the inspired declaration is,

"Yea, also the Prince of the covenant." Verse 22.

Just here, where a Roman annalist describes "the pestilential character of these times," when the night was darkest, came the greatest burst of light from heaven that the world

has ever seen. In the reign of Tiberius Cæsar, and by order of the Roman governor, Pilate, Christ, the Light of the world, was lifted up for all mankind on the cross.

Tacitus, the Roman annalist of the first century, wrote:

"Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius: but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also."—*Annals*, book 15, chap. 44.

What a contrast to the story of the warring centuries, with men filling the earth with sorrow to win place and power and earthly glory that lasted the winners but a moment.

See those gorgeous spectacles,—the conqueror entering Rome in lordly triumph, soldiers bearing the spoils of war, captives in chains following his chariot as it climbs the Capitol Hill to Rome's central shrine.

Then think of Christ's triumphal entry into Jerusalem,—no captives dragged in chains, but the multitudes whom He had blessed,—the sick whom He had healed, the sorrowful to whom He had brought comfort, the children who loved Him,—they lined the way, strewing palm branches and crying, "Hosanna in the highest."

He knew, as the people did not, that He was riding to Calvary, to give His life upon the cross for men. But on that cross Christ won everlasting triumph—the spectacle of the Lamb of God offering Himself a sacrifice to the death for our sins. He won, not by seizing for Himself, not by exalting Himself,—the spirit that was in Satan and in the world,—but by humbling Himself to serve, seeking to give, not to take.

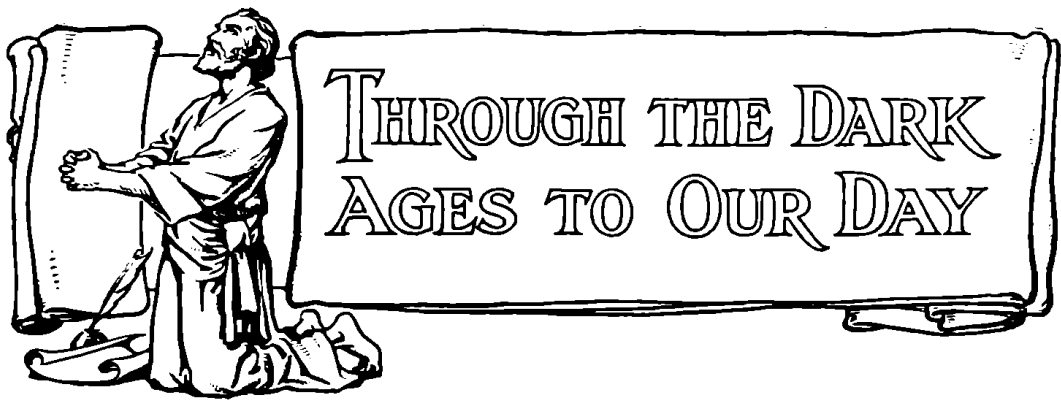
"Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow." Phil. 2:5-10, R. V.



C. PILOTY. ARTIST

**VICTIMS OF THE "TERROR" DURING
THE FRENCH REVOLUTION**

**"When the guillotine was long and hard at work every
morning ; when the jails were filled as close as the holds
of a slave ship."**



THE great persecution of the Dark Ages was the subject of prophecy in the seventh chapter of Daniel. There the 1260 years of supremacy was foretold, when the papal power proceeded to "wear out the saints of the Most High."

This definitely appointed time of persecution is brought to view now in the long series of events foretold in the eleventh chapter. Therefore we pass over a portion that deals with details of rivalry between parties and partizans in the building up of the Roman Empire round the Near East, and come directly to this time of papal persecution:

"Such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11:32-35.

When it speaks of people who knew their God and did "exploits," we think of the centuries of witnessing for God and the truth amid sufferings and death, performed by the Waldenses and Vaudois in their mountain valleys, the Huguenots of France, the Brethren of Bohemia and Moravia, and others who kept the light of Holy Scripture glowing in times when Rome refused the written word to the laity. Their "exploits" for God have filled volumes.

Here the prophecy again speaks of the "time appointed" that would try the faithful ones, "to make them white, even

to the time of the end." This appointed time of persecution was the 1260 years, so often repeated in prophecy. We saw, in the seventh chapter, how the 1260 years of papal supremacy ended amid the upheavals of the French Revolution, that broke the power of the Papacy over the minds of men, and ushered in "the time of the end."

The French Revolution

This prophecy now takes up events of this French Revolution, an agency that acted so prominent a part in ending the papal supremacy.

A power is here introduced of infidel character. The prophecy says:

"The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." Verses 36-39.

Here rises a power that does not regard "any god." It was to continue prospering in its revolutionary way "till the indignation be accomplished: for that that is determined shall be done."

The time had come for the papal power to be dealt a deadly wound. This infidel power was to be the agency of divine indignation to strike that blow.

The lapse into atheism in the French Revolution is one of the dramatic and tragic incidents of history. No nation before had ever made a declaration of stark atheism, declaring they would not have "any god." France proposed "to dethrone the King of heaven, as well as the monarchs of the earth." Sir Archibald Alison, in his classic "History of Europe," says of this:

"To accomplish this design, they prevailed on Gobel, the apostate constitutional bishop of Paris, to appear at the bar of the Convention [Nov. 7, 1793] accompanied by some of the clergy of his diocese, and there abjure the Christian faith."—*Vol. III, chap. 14, par. 45.*

This same historian says further :

"For the first time in the annals of mankind, a great nation had thrown off all religious principle, and openly defied the power of Heaven itself."—*Id., chap. 15, par. 24.*

Sir Isaac Newton, the great scientist, died before this time. But in the study of these prophecies he once suggested that possibly overruling Providence would lay hold of infidelity as a weapon to break the shackles of superstition and papal error from off the minds of men.

This power was to "honor the god of forces." Speaking to his Council of the Ancients, Napoleon said :

"I have always followed the God of War, and Fortune and the God of War are with me."

The modern idea of universal military service was born of this time in France. Alison says :

"For twenty years the flower of her youth was marched away by a relentless power to the harvest of death. . . . Allured by the phantom of military glory, they fell down and worshiped the power which was consuming them."—*"History of Europe," Vol. III, chap. 19, par. 72.*

The historian is not commenting on the prophecy, but writing plain history. But he tells also of the immense treasure of gold and silver and wealth poured out at this shrine of military glory. With "gold and silver," said the prophecy, they would honor the god of forces. It set something in operation that the nations have suffered from ever since. Gilbert K. Chesterton, the London journalist-essayist, says :

"It was science, it was the natural philosophy encouraged by the Encyclopedists, which begat Zeppelins and mustard gas. It was the French Revolution that produced the conscription of whole peoples; that produced first Napoleon and then Moltke and then Foch."—*Illustrated London News, Jan. 31, 1925.*

The thirty-ninth verse speaks further of this pursuit of "glory," and tells of the dividing of the land "for gain"—the



NAPOLEON VIEWS THE SPHINX

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J. L. GEROME, ARTIST

"It was in 1798 that France, under Napoleon, pushed into Egypt and Syria."

cutting up of the great estates of the nobility. But no further here may we follow the details.

Next—and it seems almost impossible—the prophecy takes this revolutionary power into contact with the kings of the north and south, those kingdoms that we left warring with one another back in the days of the rising Roman Empire. Here they are again, “the king of the south” and “the king of the north,” the same geographical line-up, and the prophecy has them in conflict with revolutionary France:

“At the Time of the End”

“At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” Verse 40.

“At the time of the end.” This time of the end, as we found in verse 35, begins with the ending of the 1260 years of papal supremacy. It was amid the French Revolution that this period ended, and in 1798 the sword of France gave the Papacy that deadly wound at Rome.

It was in 1798, also, that France, under Napoleon, pushed into Egypt and Syria. With fine irony he appealed for Moslem cooperation on the ground that he had just smitten the Papacy. He proclaimed:

“We also are true Mussulmans. Is it not we that have crushed the pope, who said that war ought to be waged against the Mohammedans?”—*History of the Papacy in the Nineteenth Century*, F. Nielsen, Vol. I, p. 224.

But the Moslems of Egypt were not impressed.

The Kings of the South and North Oppose

In the earlier part of the prophecy, Egypt was “king of the south,” while the power ruling Asia Minor and Syria, with sometimes changing frontiers, was “king of the north.” These powers now enter the scene again. Egypt, king of the south, “pushed” at Napoleon. Its efforts were feeble. But out of the north came Turkey, “the king of the north,” to meet

him in Syria, coming "like a whirlwind," as the prophecy says, with horsemen and ships. Turkey had the help also of British ships at the siege of Acre, which was the turning point.

It was at world dominion that Napoleon aimed when he marched his disciplined French army into Syria. He said:

"I shall find in the town [Acre] the pasha's treasure, and arms for 300,000 men. . . . As I advance in the country, my army will increase with the discontented. . . . I reach Constantinople with armed masses. I overthrow the Turkish Empire; I found in the East a new and grand empire, which fixes my place with posterity."—*Taine's "Modern Régime," book 1, chap. 1.*

The stress and strain and surge for world empire was on again in this historic battle ground of the eastern Mediterranean, where kings had fought for dominion through all the centuries.

But Turkey came down out of the north. "The king of the north shall come against him like a whirlwind."

The French defeated the swarms of Turkish horse at the battle of Mt. Tabor; but at Acre, thousands more of Turkish soldiers, aided by ships, turned back Napoleon. Had he won here, his "destiny," he thought, would have been assured. "He would have changed the face of the world, and been emperor of the East." As it was, he retreated to Egypt, and fled back to France.

The prophecy indicated that the king of the north would "overflow and pass over."

"He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps." Verses 41-43.

The Turkish authority was reinstated for oppressive years in Egypt and its Libyan and Ethiopian borders.

"The glorious land," Palestine, was held as a Turkish province till the World War of 1914-18. But the Bedouin

tribes in the ancient lands of Edom and Moab and Ammon never were brought into subjection. These did "escape out of his hand," so far as effective domination was concerned.

The Approach of the World Crisis

Now the prophetic outline turns to final events of history. We cannot here attempt to visualize the details of things yet to come. But whatever may be the turn of events, and whatever the power identified with "the north" as the last things to be done, that power is to "come to his end"—and then what?—The great crisis of the ages. The prophecy says:

"Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

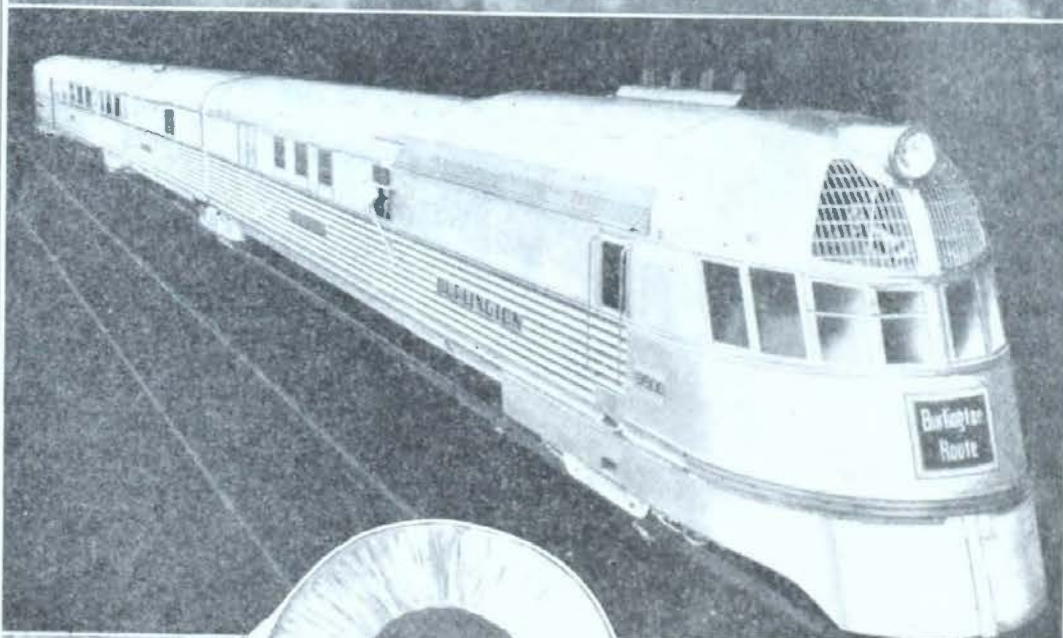
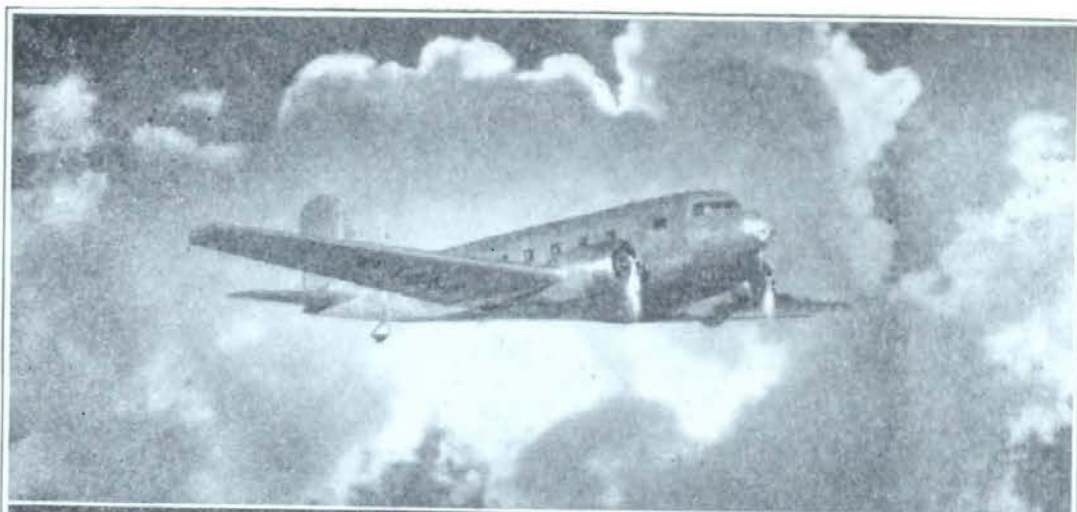
"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11:44, 45; 12:1, 2.

When "the king of the north" comes to his end, there comes to this world the greatest conflict and time of trouble for the nations that has ever been! And then, too, follows the resurrection of the dead. That means that in the midst of this time of trouble, Christ will come in power and glory; for His voice it is that wakes the dead.

However events may turn, by whatever paths the final specifications of the prophecy may tread their way to fulfillment, one thing is certain,—before the world today is the great crisis of all history, and events in the Near East are marching swiftly on to the end foretold.

The great prophetic outline of the eleventh of Daniel cries out to us today,

Be ready for the coming of the great King.

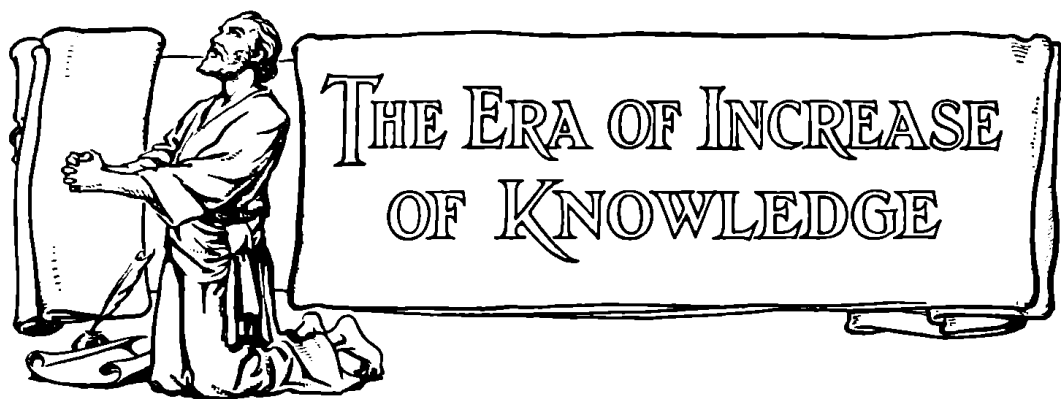


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SPEED—A SYMBOL OF OUR AGE

"Many shall run to and fro, and knowledge shall be increased." Dan. 12:4.



“OUT of the darkness of night
The world rolls into light;
It is daybreak everywhere.”

As Daniel, now an aged man, was about to lay down the pen that had traced these views of future events, the word of the Lord came to him, saying: “Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.

Thus Inspiration announced the opening of a new era of enlightenment when “the time of the end” should come. The book of prophecy would be understood, unsealed by events showing prophecy fulfilled. Men were to run to and fro, and knowledge was to be increased.

Those in ancient times who looked for “that blessed hope,” the second coming of Christ, had to look forward toward it through the dark night of apostasy and trial yet to come. The apostle Paul must needs write to the believers at Thessalonica: “That day shall not come, except there come a falling away first, and that man of sin be revealed.” 2 Thess. 2:3.

It was a wonderful time in the pilgrimage of the people of God through this world when the believers could see the long period of papal supremacy, foretold in prophecy, at last behind them, and a new light dawning. Then began the time of the end, the latter days indeed, when the prophetic book was to be unsealed, and light and knowledge be spread abroad over the world.

In the eleventh of Daniel, as we have seen, the appointed period of persecution is mentioned as reaching to "the time of the end." After predicting the setting up of the apostasy, the prophecy described the persecution of the people of God:

"They shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11:33-35.

Thus the age following the 1260 years of papal supremacy is given the specific designation of "the time of the end."

A Decade That Opened a New Era

"The time of the end," then, we may say, began in the last decade of the eighteenth century. The prophetic period closed amid the scenes of the French Revolution, culminating in that stroke by the sword of France at Rome, in 1798, advertising to the world that the Papacy had received a "deadly wound."

And if the last decade of the eighteenth century closed one long and dark chapter in the history, it opened a new and brighter one, a chapter of fulfilling signs of the coming of the Lord. To the new era then opening belong the angel's words to Daniel, which we repeat: "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

The Book of Prophecy Unsealed

First, by the events of the last decade of the eighteenth century, Bible students were stirred up to give special study to the prophecies.

Even before the full time this study began. As the end of the period of papal supremacy was drawing nearer, devout hearts were the more stirred up to look earnestly into the prophecies. The time was approaching when Daniel's book was to be unsealed.

Sir Isaac Newton, still called "the greatest man of science," who died in 1727, wrote:

"Then, saith Daniel, 'many shall run to and fro, and knowledge shall be increased.' . . . 'Tis therefore a part of this prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong: 'In the time of the end the wise shall understand, but none of the wicked shall understand.' . . . 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.'"—*Observations on the Prophecies of Daniel and the Apocalypse,* part 2, chap. 1 (London, 1733).

John Wesley, who died in 1788, just before the outbreak of the French Revolution, urged the earnest study of prophecy, because he believed that important predictions were "on the point of being fulfilled."

An English writer in that period following the French Revolution, James Hatley Frère, of the Church of England, told how the events of that time gave great impetus to the study of prophecy:

"The wonderful events which have taken place since the year 1792, have so much increased the number of facts forming prophetic data, as to have introduced a new era for prophetic history; and writers of the present day, in their attempts to elucidate the prophecies, possess advantages very superior to those enjoyed by their predecessors."—*Combined View of the Prophecies,* p. 2 (London, 1815).

Thus there came an opening up of fulfilling prophecy to the view of earnest searchers after truth. The unsealing of the book of prophecy had fully begun, as the angel foretold.

What was obscure in olden time is now an open book. The testimony of history to the fulfillment of prophecy is seen to be clear and unmistakable; and thus the little book that was sealed unto "the time of the end" now lifts its voice to bear witness to the living God in the heavens, who knew the end from the beginning, and who is bringing to pass the events that are to usher in the day of God and the eternal triumph.



JAMES WATT DISCOVERS THE POWER OF STEAM

MARCUS STONE, ARTIST

"In 1772 James Watt's steam engine found backers who began to manufacture engines for practical use."

An Era of Awakening and Invention

According to the prophecy, the opening of the "time of the end," at the end of the eighteenth century, was a turning point in history. The minds of men were aroused to unwonted activity. The old autocratic order was broken, and the era of constitutionalism and liberty set in.

The great evangelical movement under Wesley, Whitefield, and others, in the latter half of that passing century, had awakened multitudes. It was a revival among the masses that made for a new life, and stimulated the desire for education and social betterment. The open Bible had yet freer course; and wherever that agency of heaven goes, enlightenment and progress follow.

There was a real awakening of inventive genius that prepared the way for the era of increase of knowledge. Inventive minds began to provide facilities by which men have been able to "run to and fro." Imperfect as the first appliances may have been, they made the way for all the marvelous developments of our later time.

In 1772 James Watt's steam engine found backers who began to manufacture engines for practical use. The story of young James and the boiling kettle is true. The thrifty Scottish soul of his aunt, Mrs. Muirhead, was tried by his frequent sitting by the kettle over her fire, experimenting with lid and steaming spout.

"Why do you idle your time away?" she cried. "Why don't you get a book and do something useful?"

But out of those hours spent on the teakettle came the harnessing of steam for the service of man. Young James and his boiling kettle were agents of Providence. Instead of the ages-long hissing and bubbling, Steam found a new voice to cry,

"Ha! ha! ha! they found me at last,
They invited me forth at length,
And I rushed to my throne with a thunder blast,
And laughed in my iron strength!"



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A FEW OF THE MISSIONARY PIONEERS

"The last decade of the eighteenth century
opened . . . the 'era of modern
missions.'"

Soon in both France and England experimental locomotives were frightening horse and man on the public roads. In 1801 Trevithick's machine was puffing along to Plymouth. The thing was barely brought to a stop in time to save crashing through a tollgate.

"What have we to pay?" said Vivian, the driver.

"Na-na-na," stuttered the gateman.

"What have we to pay, I say?" cried Vivian.

"No-no-noth-nothing to pay," the frightened man explained. "Do drive on as fast as you can! Nothing to pay!"

The road engine came to little, save as it was the forerunner of the railway locomotive and motor car of our day.

In the same times primitive steamships were worrying observers, who were sure the banks of canals and lakes would be ruined by the foolish experiments. Sentiment was strongly against these innovations. Only a poet, with license to be impractical, dared tell what these beginnings might grow to. The English poet, Darwin, published in 1789:

"Soon shall thy arm, unconquered steam, afar
Drag the slow barge, or drive the rapid car;
Or, on wide-waving wings expanded bear
The flying chariot through the fields of air."

The Era of Missions

The spreading "to and fro" of increasing knowledge of God, by the world-wide proclamation of the gospel, was to be the characteristic feature of the latter days.

The history answers to the prophecy. The last decade of the eighteenth century, which opened "the time of the end," opened also the "era of modern missions."

In his "Hundred Years of Missions," Dr. D. L. Leonard wrote:

"The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing less than a revolution, a renaissance, an effectual and manifold ending of the old, a substantial inauguration of the new. It was then that for the first time since the apostolic period, occurred an outburst of

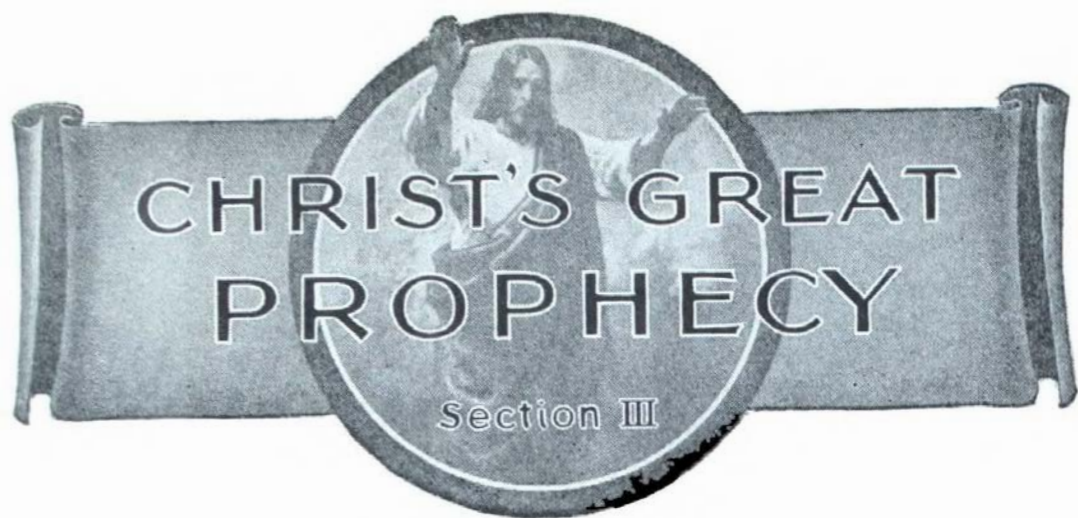
general missionary zeal and activity. Beginning in Great Britain, it soon spread to the Continent and across the Atlantic. It was no mere push of fervor, but a mighty tide set in, which from that day to this has been steadily rising and spreading.

"Hitherto all similar undertakings had been isolated, spasmodic, and lacking in reliable support. spurts of vigor were certain to end in fatal relapse. Excepting in the case of the noble Moravian work, every attempt had thus sooner or later come to failure. But from this time forward it is no more to be after this discouraging fashion. . . . Carey's Baptist Society [1792], which originated in his brain, was the model for the scores and hundreds which followed after."—*Pages 69, 70.*

In these same times the Bible Societies rose to do their great work. The psalmist said: "He sendeth forth His commandment upon earth: His word runneth very swiftly." Ps. 147:15. In this time of the end the printed word of God has been running to and fro through all lands in hundreds of tongues. The end of the eighteenth century introduced truly an era of increasing light and knowledge.

In the days of Cyrus, king of Persia, the angel said to the prophet Daniel: "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Generations and centuries ran on, until more than two millenniums had passed. Empires had risen and fallen; and the Papacy, the great apostasy of the prophecies, had built up its predicted kingdom of darkness. All the time that word to Daniel stood written on the page, waiting the hour. And when the hour came,—at the close of the prophetic period,—how wonderfully was the "sure word of prophecy" fulfilled in the spreading to and fro over the earth of the era of increasing light and knowledge! "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:10.



Events of Our Day Foretold by Christ - - - - 145

A Great Prophetic Outline

Jerusalem's Fall

Through the Centuries

The Dark Day

The Falling Stars

In Our Day

"Earthquakes, in Divers Places"

Satan the Destroyer



**CHRIST'S DISCOURSE WITH HIS
DISCIPLES ON THE MOUNT OF
OLIVES**

"The disciples came unto Him privately, saying, . . . What shall be the sign of Thy coming, and of the end of the world?"



THINGS of our day were foretold by Christ as, from the Mount of Olives, overlooking Jerusalem, He gave His disciples an outline of future events. The conditions that we face in our time were clearly revealed. There is comfort in His words for those who toil amid perplexity, and assurance of deliverance soon to come.

The disciples had called the Saviour's attention to the wonderful masonry of the temple. "See what manner of stones and what buildings are here!" one said. The Jewish historian, Josephus, says that some of those foundation stones were seventy feet in length. But Jesus answered: "There shall not be left here one stone upon another."

A Great Prophetic Outline

Then the disciples wanted to know about these coming events; for they evidently associated the destruction of Jerusalem with the end of the world and the setting up of Christ's kingdom in the earth. The scripture says:

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

In reply Christ uttered that great prophecy of events from the fall of Jerusalem to His second coming in power and glory.

As the disciples had associated the two events,—the fall of Jerusalem and the end of the world,—Christ evidently gave the signs of both, as very similar: Wars, pestilences, famines, earthquakes, the gospel to the world. Verses 4-14.

Those who lived in the generation before the Romans laid Jerusalem low, saw these things. It was a time of disasters and tumult, and before the death of the apostle Paul (about 66 A. D.), the gospel had been carried to all parts of the Roman world and into the known regions beyond. (See Col. 1:23.)

But as we learn from Christ's outline of events, as well as from other Scripture prophecies, these same world conditions, evidently on a much larger scale, were to precede the second coming of Christ. To a yet greater extent, also, the gospel of the kingdom was to be "preached in all the world for a witness unto all nations; and then" should "the end come." Matt. 24:14.

Jerusalem's Fall

True to Christ's prophecy, the city that had cast away God's protection found itself compassed with the Roman armies. The first siege was in 66 A. D., under Cestius. He pressed on until he was attacking the outer buildings of the very temple. The standards of pagan Rome, that were an abomination to the Jews, were planted round about that hitherto holy place. It was the sign that Christ had spoken of:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:15-20.

But how could the Christians in the city flee, with Jerusalem encompassed by the Roman lines? Christ's prophecy foretold that there would be a way; and history tells how it was. As Cestius was preparing to undermine the temple wall, says the Jewish historian, the Roman general suddenly changed his mind—"he retired from the city, without any reason in the world."—"*Wars of the Jews*," *Josephus*, book 2, chap. 19.

There was the moment for escape by the watching Christians. As the Romans withdrew, the gates of the city were opened, and the Jewish forces rushed out in pursuit. At that moment, out fled the Christians. Two centuries later, Eusebius, who had access to material now lost, said in his "Ecclesiastical History:"

"The whole body, however, of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella."—*Book 3, chap. 5.*

As the sign foretold by Christ appeared, the believers were ready, and escaped. It was their one chance. The Jewish forces quickly returned from pursuing the retiring Romans, and at once began preparations to resist the next attack. The Zealots instituted a "reign of terror," says one writer. Christians then attempting to leave the city would have been cut down without mercy; but heeding the sign, they had fled the doomed city. A few years later the Roman army, under Titus, drew the lines of another siege that never relaxed till the city fell, in 70 A. D.

Christ had said that Jerusalem's massive walls would be laid "even with the ground." Luke 19:44. Josephus says that the Romans left a section of the wall and some highest towers standing as memorials; but as for the rest, he adds, it was "thoroughly laid even with the ground."—"Wars," book 7, chap. 1, par. 1.

The sure word of prophecy had been fulfilled.

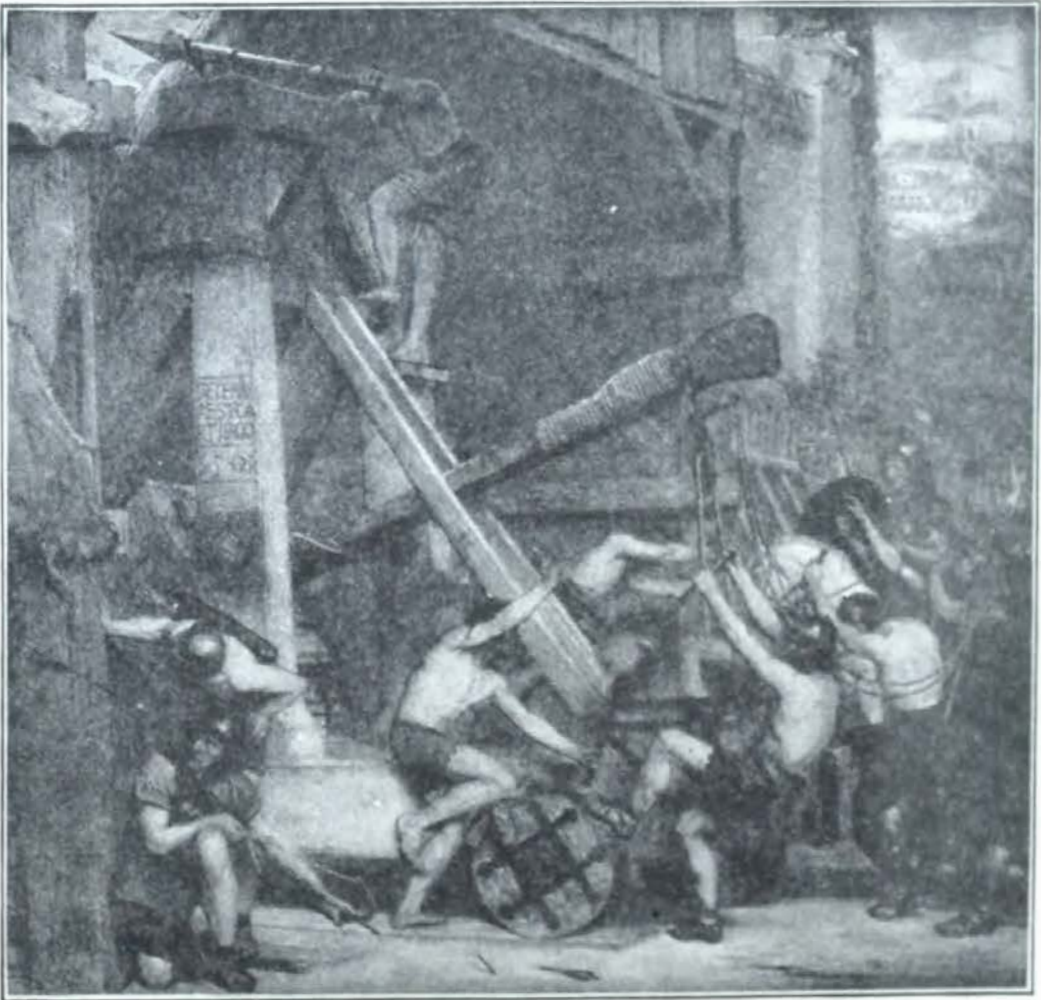
Through the Centuries

Next, in His prophetic outline, Christ looked forward into the centuries following, and described the tribulations of His church during long-continued days of persecution.

The prophecy of Daniel had foretold all this, allotting 1260 years to the period during which the papal power was to "wear out the saints of the Most High." Dan. 7:25. Christ said of this time:

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

In the study of Daniel's prophecy, we have seen how the era of discovery and reformation that came to Europe cut short the power of persecution that had put multitudes to death for their faith. The Reformation in all Northern Europe had brought an end to the unlimited reign of ecclesiastical persecution there. France had shut out the reform,



E. J. POYNTER, ARTIST

THE DESTRUCTION OF JERUSALEM

Using the most efficient battering rams, the Romans fulfilled Christ's word: "There shall not be left here one stone upon another, that shall not be thrown down."

but rationalism and liberalism swung sentiment against intolerance. In 1762 the torture to death of a Protestant in France so incensed public opinion, led by Voltaire, that the government paid the victim's family an indemnity. The last Huguenots condemned to the galleys as dissenters from the state religion, were released from ship prisons in 1775. The days of unrestrained persecution were "shortened."

And now, looking forward from the cutting short of this time of tribulation, Christ began to speak of the signs of the approach of the great day of His second coming. He said:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

And following the ending of the tribulation spoken of, these signs began to appear in their order. The events thus far in the outline had taken place in the populous Old World. But now a New World had been called into being; and there it was that these predicted signs in the heavens appeared.

The Dark Day

On May 19, 1780, in New England and neighboring borders, occurred the famous Dark Day. Annals of the time tell how the sun was darkened, and all nature "bore the appearance and gloom of night." Webster's Dictionary (edition of 1869) stated the facts briefly. Under the heading, "Dark Day," the dictionary said:

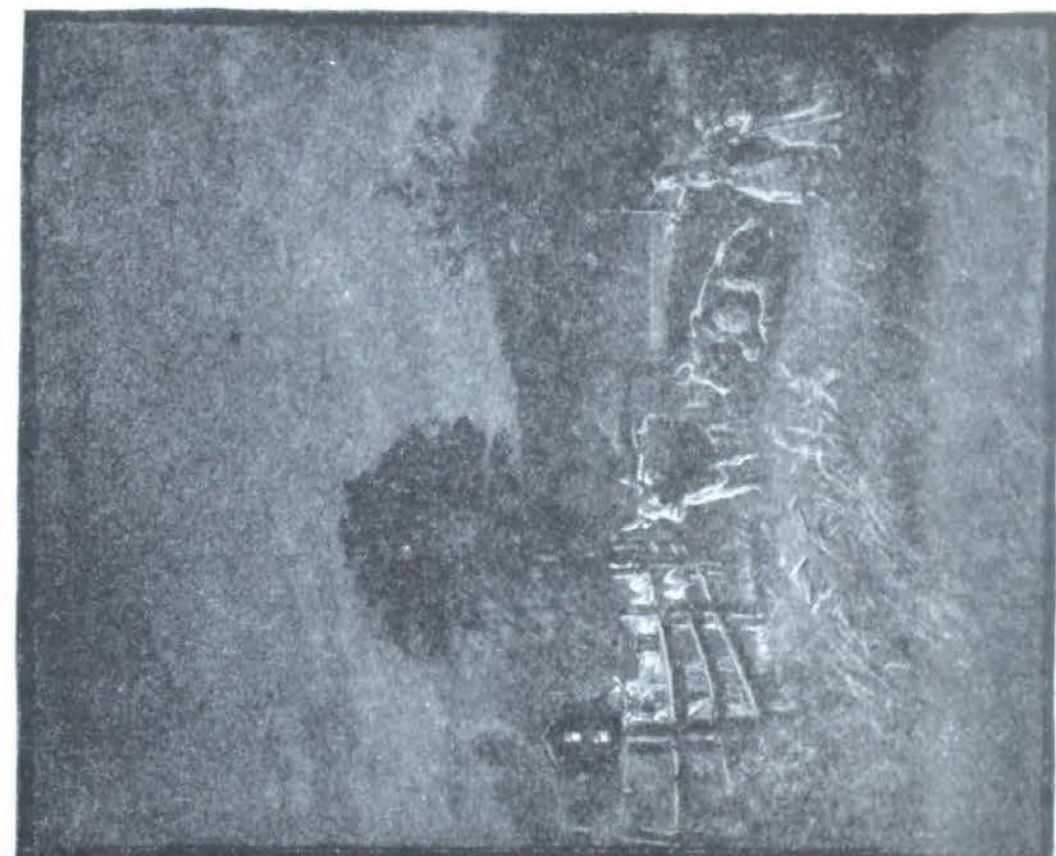
"So called on account of a remarkable darkness on that day extending over all New England. . . . Birds sang their evening songs, disappeared, and became silent; fowls went to rest; . . . candles were lighted in the houses. . . . The true cause of this remarkable phenomenon is not known."

The following night the moon gave no light, though it was nearly at the full. Whatever the cause—which was long a topic of discussion—the fact is, that following the cutting short of the tribulation, as Christ foretold, this sign in the heavens appeared.



May 1877

THE DARK DAY



The Falling Stars

The next sign foretold likewise appeared. Describing displays of meteorites, or falling stars, the British astronomical writer, C. G. Dolmadge, wrote in his "Astronomy of Today:"

"Surpassing all displays of the kind ever seen, was that of November 12, 1833, when the meteors fell thick as snowflakes."—Page 270.

This display appeared over the Eastern States of America from Canada to the Gulf of Mexico, and as far west as Missouri. Professor Olmsted, of Yale, wrote at length of the phenomenon, quoting from correspondents, in the *American Journal of Science and Arts*, Vol. XXV (1834). He said that the wondrous display was "the principal topic of conversation in every circle." The attention of multitudes was called to the prophecy in which exactly such a scene was pictured as a sign that Christ's coming was drawing near.

In Our Day

We have been living in an eventful generation. Clearly Christ had in mind many of the things that have taken place in our day when He foretold events and conditions of the days just before His second coming. As the New Testament writers, Matthew and Luke most particularly, report the Saviour's prophecy, the following signs are to be noted:

War, pestilence, famine, earthquake, distress of nations, and perplexity. Christ listed these things as signs of His coming. He said:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

"But," says the objector, "there have always been war and pestilence and famine and distress since the world began. How can these things be signs?" It must be that Christ meant to tell us that these visitations would at the last be so unprecedented in their severity that they would constitute a sign. The prophecy of the apostle Peter, in fact, foretold



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THE FALLING STARS

On the night of November 12-13, 1883, occurred the most gorgeous meteoric display ever known to this world. The heavens seemed ablaze with fiery meteors, moving swiftly in all directions, as if thrown violently from some central point near the zenith.

that doubters would offer this very objection, "Such things have always been." He wrote:

"There shall come in the last days scoffers, . . . saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

And the apostle Peter goes on to show that nevertheless "the day of the Lord will come as a thief in the night." The apparent delay is only because God is waiting to warn and entreat all peoples, "not willing that any should perish, but that all should come to repentance." Verses 9, 10.

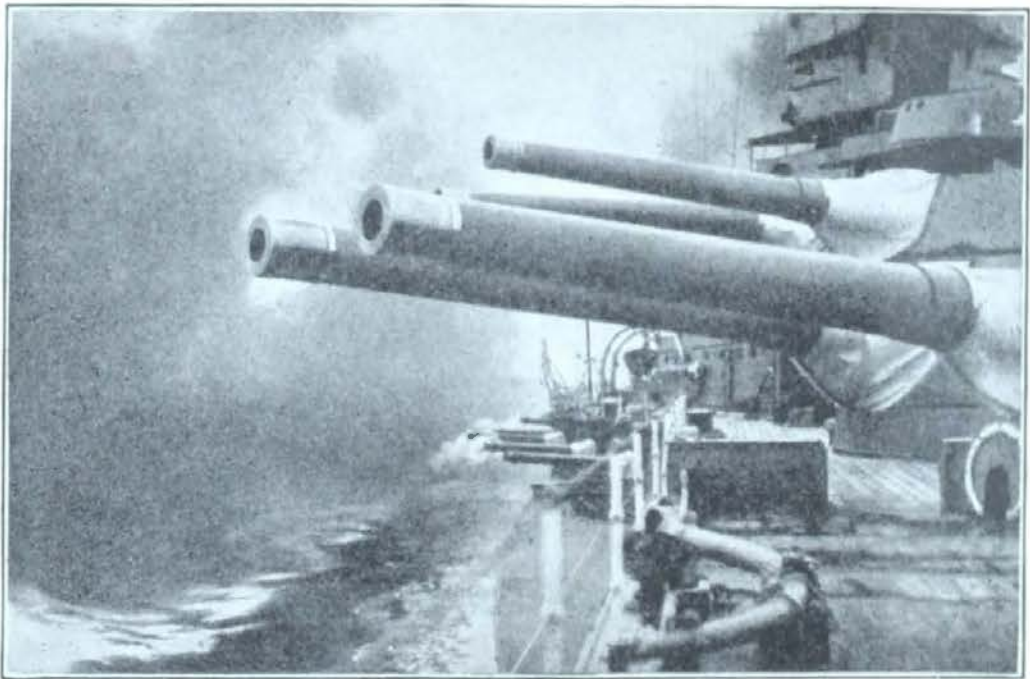
That is why, in our day, the world-wide missionary movement has come, carrying the gospel swiftly to the ends of the earth. It is God's appeal to all men to accept of His salvation now. As in all the earth the signs appear, in which men can read that events are hastening on to the end, God calls mankind to turn to Him and live.

One may easily say, "All things continue as they were." The prophecy says that many will say so. But the facts are these things that Christ foretold as signs are not continuing "as they were." Note what men of the world are saying of these things. Briefly, we run over the list:

Wars.—True, wars have always been, since sin began; but no such war ever smote mankind as the World War of 1914-18. It is called "the first World War." Such a war never was before. Mr. Winston Churchill, of the British war-time cabinet, says in his history that the World War was "different from all ancient wars, . . . and from all modern wars. . . . All the horrors of all the ages were brought together."—*World Crisis*, Vol. I, p. 10.

And in a later volume Mr. Churchill says: "Henceforth whole populations will take part in war. . . . Mankind has never been in this position before."—*Aftermath*, p. 483.

The world turned into a new path with that tragic struggle. Things are not continuing "as they were." And



READY FOR A BROADSIDE

"Wars in the future will be more destructive and fearful."

all voices tell us that wars in the future will be yet more destructive and fearful.

Pestilences.—Following the war came the greatest scourge of pestilence ever known, the influenza epidemic of 1918-19. The *Encyclopedia Britannica* describes it as "the crowning tragedy of so many tragic years." It took a death toll of 20,000,000. Only the remote islands of St. Helena and Mauritius escaped. "Throughout Europe, America, Asia, and Africa," says the encyclopedia, "this fatal pandemic held universal sway."

Famines.—These were foretold as a sign. Following the postwar pestilence there came, in 1922 and 1923, the great hunger time in Russia. Dr. Nansen, of Arctic fame, who led the international relief effort, estimated a death toll of two or three million. He called the famine "beyond all doubt the most appalling in the recorded history of man."

But a yet sorer hunger later fell on this suffering world. Without the knowledge of peoples of other lands, until it was

too late to help, a famine in northwestern China took the heaviest toll ever known. The report of the China Famine Relief agency (of America) said: "More than 12,000,000 people have starved to death." Relief Director D. O. Lively called it "the greatest human tragedy in the world's history."

"Earthquakes, in Divers Places" (Matt. 24:7)

Based on a study of authoritative records of great earthquakes, an American journalist, A. L. Baker, reports that these destructive phenomena have been rapidly increasing in modern times. He says:

"During the fifty years beginning with 1875 there were more severe earthquakes than in the 850 years preceding. . . . Without doubt Christ was looking forward to this time when He declared that great earthquakes shall be in divers places."—*Hope of the World*, pp. 57, 59.

"No parallel to the vast area affected," said the report of a quake in Kansu, China, in 1920. A hundred thousand people were buried in a night. "The mountains walked in the night," said the refugees who escaped. Then, following quickly, there came the 1923 earthquake in Japan. *McClure's Magazine* declared it "the greatest single disaster since the flood."

Thus observers of world events have answered the objection that these things cannot be signs, as Christ foretold, because "all things continue as they were." It is not a fact that things continue as they were. The greatest wars, the greatest pestilences, the greatest famines, the greatest earthquakes—so say world observers—have marked our day. It is the day of which Christ spoke. "The earth shall wax old like a garment," the scripture said (Isa. 51:6). Elements of decay and destruction are let loose as never aforetime. The London *Fortnightly Review* said of the years following the World War:

"Pestilence followed war, famine over vast tracts has followed pestilence, and no man or woman who has lived through these years but knows in his or her heart that the old careless prewar world lies dead, that throughout the present world subversive forces of evil are striving for liberation."—*October*, 1922.



HERBERT PHOTOS. N. Y.

A "TWISTER" IN ACTION

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In these days the tornado has become the rival of the earthquake in the destruction of life and property.

Satan the Destroyer

These things do not come from heaven. It is the "god of this world," Satan, who is the author of destruction. In the New Testament Scripture Satan is called "the prince of the power of the air." Eph. 2:2. He it is who lets havoc loose. It is God who is hastening the time when He will bring to an end the destructive power of the evil one and set creation free. Speaking of this controversy between good and evil, one writer says:

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away. . . . It is God that shields His creatures, and hedges them in from the power of the destroyer. . . .

"In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, in floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence."—*"The Great Controversy Between Christ and Satan,"* by E. G. White, pp. 589, 590.

The apostle Paul represented the earth itself as reeling under sin and the curse, waiting for the redemption that Christ is soon to bring:

"We know that the whole creation groaneth and travaileth in pain together until now, . . . waiting for the . . . redemption." Rom. 8:22, 23.

And when Christ foretold these signs of the latter days, He said:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

There is a bright side to these troubles that bring us sorrow and perplexity. They are signs that Christ is soon to come and put an end to all evil. With this blessed hope in our hearts we can trust God as we go through times of distress and perplexity. Our heavenly Father cares.

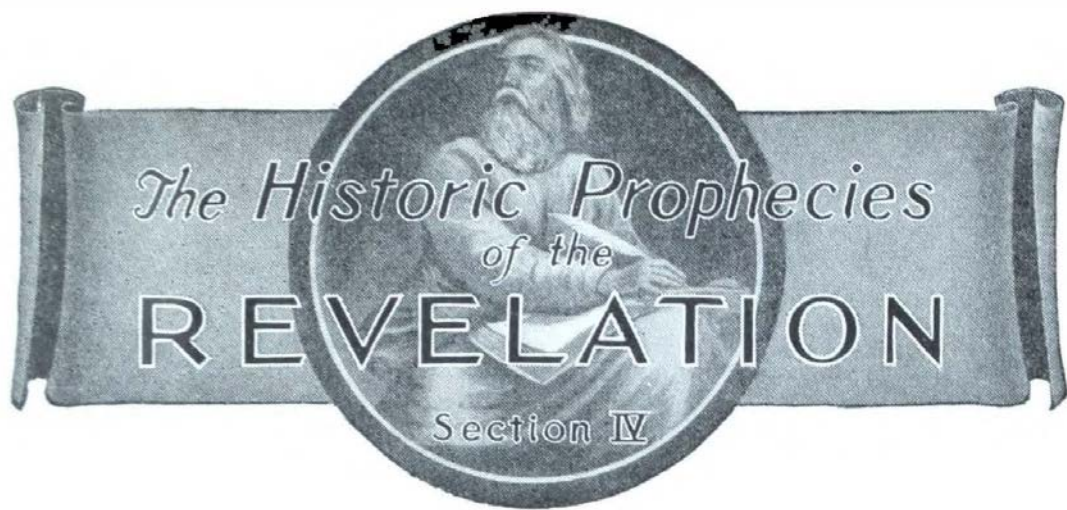
As Christ listed the last great signs of His coming, He foretold just such conditions as all the world has been passing through. There would be, He said, "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

"Distress of nations, with perplexity." We have seen it! All nations have wrestled with it. The Prince of Wales, in the early years of the world depression, made a speech at a great meeting in Albert Hall, London, in which he seemed almost to be commenting on this sign that Christ foretold. The prince said:

"We have before us today a world sick with fearful doubt, . . . a world of troubled nations. . . . It is an era of potential plenty, when confidence should be supreme, yet we see in almost every land widespread *distress* and *perplexity*."

The conditions foretold in Christ's prophecy have appeared. He has told us the meaning of these things. They are signs to us that the day of deliverance is near. No one knows the day and the hour. But all may know by prophecy fulfilled that the day is near at hand. Jesus says to those who see these things:

"Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. . . . Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Luke 21:29-33.



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**"IN THE SPIRIT ON THE
LORD'S DAY"**

The world's future was revealed in vision to the beloved John while he was banished for his faith to the lonely island of Patmos.



“THINGS which must shortly come to pass.” Rev. 1:1.

From the first verse of the Revelation to the last, we are watching the activities of heaven in behalf of this world of ours. In these pages the armies of heaven are marching through the centuries to final victory in the great controversy between Christ and Satan. We see a divine hand overruling in the kingdoms of men.

At once, as the book of Revelation opens, we are in the midst of scenes of tremendous import.

We see again, as in Daniel's vision, the division of the Roman Empire, and the rise among these kingdoms of the great ecclesiastical power with its seat in Rome. We see this power wearing out the saints, and treading truth underfoot through dark centuries.

Then in the visions of Revelation also, as we saw in Daniel's vision, there comes at last the opening of the judgment hour in heaven above, that is to give God's final answer to all error and wrong doing. And plainly, as we watch from Patmos, we shall see the rise of a great world movement in our own time, proclaiming to all nations the closing gospel message, “Fear God, and give glory to Him; for the hour of His judgment is come.” Rev. 14:6, 7.

And that is the very message ringing through the world in our day.

Dead Gods and the Living Christ

We may accept as probably true the report of early writers that the emperor Tiberius, moved by reports from Pilate,

had proposed to the Senate that Jesus be recognized as among the Roman divinities. Happily the indifference of the Senate prevented the travesty. The living Christ had no statue among the dead gods of pagan Rome. The gods that could be represented by an idol of wood or stone had no help for men. As Petronius said again in his satires,

"Nowadays nobody believes in heaven and nobody cares a straw for Jove. . . . It's because we haven't any more religion."—*"Satire,"* page 44.

Men knew that their religious philosophies had no power in the life. One writer says of these religions of Roman paganism:

"There were no dogmas connected with the state religion, neither was there a code of morals. Men were free to believe what they wished, and to act as they desired. It was very largely a mechanical religion. It took no account of sin, and it made no provision for salvation."—*"The Middle Ages,"* E. M. Hulme.

Into that dead world with its dead religions burst the Christian evangel with its good news of a living Saviour. Men and women, free men and slaves, found a power that changed the life here and gave assurance of eternal life in the world to come.

A View of Things to Come

And now, before the last of the apostles should pass away, Jesus made known the history of the controversy with evil through the ages. No portion of Scripture comes with such forceful appeal to us to study and give heed:

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass. . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:1-3.

New times bring new duties; and there is blessing in understanding and keeping the ways of the Lord. There are things in this book of Revelation to be kept. Let us not set it aside as mysterious and unknowable. Blessed the reader of

it, God says; blessed even the one who hears it; and blessed the doer of its words, "for the time is at hand."

The Event of All Events

From that day on Patmos when the churches were going through the experiences of the closing apostolic age, to our own time, events foretold have been proclaiming anew to age after age, "The time is at hand!"

Even so, as we shall see, events foretold are now speaking to our own day and generation. And so shall it be until that great event shall come of which the opening dedication of the Revelation speaks: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7.

This is the great theme of all the Revelation,—the coming of Christ in power and glory to end the reign of sin. The second coming in the clouds of heaven is thus pictured in the opening verses in order that from the very first we may know the glorious ending of the story. One translator renders the text in modern language: "Look! He comes upon the clouds!"

There will be nothing secret about this coming of Christ. "Every eye shall see Him."

To Him the prophet dedicates this book of prophecy: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." Rev. 1:5, 6.

The One who is coming in majesty and glory indescribable is one who loves us. He died for us, that He might win the right to wash us from our sins in His own blood. The "blood is the life." It means that by the power of His life He cleanses our lives from every stain and taint of sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.



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THE SECOND COMING OF CHRIST

When Christ appears the second time, it will not be as a babe in a manger, nor as a man upon the earth. The Bible foretells that He will come in glory, in the clouds of heaven, and all His holy angels with Him.

He does it because He loves us. "Unto Him that loved us." It is no mere legal act that writes pardon across the record in the books above. We do not enter heaven as pardoned criminals. Love divine cancels all the record, and adopts us as sons and daughters of the Almighty. We enter heaven in triumph, "more than conquerors through Him that loved us."

The Place and Time of the Revelation

The prophet gives us the setting of these visions of events to come:

"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. 1:9-11.

These were cities of the Roman province of Asia. Patmos lay a few miles off the coast of the province, at the western end of Asia Minor. On this rocky island mines and stone quarries were worked in the Roman days by the labor of slaves and criminals. It was doubtless but a prison place for the aged apostle John. The emperor Domitian, who died in 96 A. D., is supposed to be the one who sent the apostle into island exile. In the year 95 the emperor put to death his own cousin, Flavius Clemens, who had been consul, and exiled the wife, Flavia Domitilla, niece of Domitian, both being charged with "atheism." They were doubtless Christians. The charge of atheism sent many a Christian to death for refusal to sacrifice to the emperor. "Domitian was the first emperor who arrogated divine honors in his lifetime," says the *Encyclopedia Britannica*, "and caused himself to be styled 'Our Lord and God' in public documents."

Tacitus pictures his "stern countenance," and the younger Pliny says his face was "terrible to behold, pride in his brow,



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CHRIST AMONG THE CANDLESTICKS

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"The seven stars are the angels of the seven churches: and the seven candlesticks . . . are the seven churches." Rev. 1:20.

anger in his eyes." This cruel ruler thought to put a stop to John's work among the churches of this province of Asia, but by the emperor's death the aged apostle was apparently soon set free to return to Ephesus, his headquarters. But while he was on Patmos the Lord gave to him the most wonderful prophetic revelations that had been granted to the church since the days of Daniel the prophet.

With the Church

The first vision of Christ among the seven candlesticks shows how Jesus identifies Himself with the experiences of His children on earth. The promise has held good, "Lo, I am with you alway, even unto the end of the world." The prophet on Patmos had heard the voice speaking like a trumpet, and he says:

"I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last." Rev. 1:12-17.

Jesus, as seen by John among the golden candlesticks, appeared in priestly attire. He is our High Priest, ministering in the heavenly temple, of which the Jewish sanctuary was but a type, or shadow. Not through any earthly priest do we have access to the throne of grace. Even of Him it is said, "If He were on earth, He should not be a priest." Heb. 8:4. Not here on earth in man-built temple, but in heaven itself our Priest ministers:

"We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

"And now before His Father's face
His precious blood He pleads;
For those who seek a throne of grace
His love still intercedes.

"He knows the frailties of our frame,
For He has borne our grief;
Our Great High Priest once felt the same,
And He can send relief.

"His love will not be satisfied,
Till He in glory see
The faithful ones for whom He died
From sin forever free."

—Cottrell.

We must hold to this priesthood of Jesus; for all through the controversy brought to view in the Revelation is the effort of human tradition to exalt man against God, and to set an earthly priesthood between Christ and the sinner. It is everlastingly true, "There is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

Christ Holds the Key of Death

He can save, because He alone of all the teachers of religion that ever lived, rose from death by His own power. As the prophet beheld the majesty of Jesus in glory, he fell as one dead. Then, says John:

"He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death." Rev. 1:17, 18.

It was the assurance needed as the church entered into conflict, often unto death. Beyond that, the force of evil could not go. But the Christian knew One who brings life from the dead.

What a truth to oppose to the helpless and hopeless religions of Rome and Greece!

On Roman tombstones might be seen engraved: "To eternal sleep." Euripides, the Greek poet, wrote:

"But if any far-off state there be
Dearer than life to mortality,
The hand of the Dark hath hold thereof."

But the Christian knew a living Saviour who cried from heaven, "I have the key!" One hand only holds that key of death.

The Ever-Present Christ

At the opening of the Revelation, Jesus sets Himself forth as the living Saviour, watching over His cause and people through all the fiery trials to come. He is shown holding the seven stars in His hand and walking amid the seven golden candlesticks. He explains the meaning of these symbols:

"The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels [messengers, or ministers] of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Rev. 1:20.

The seven churches plainly cover the whole history of the church to the coming of Christ, one church period succeeding another through seven successive ages or developments of church history. The appearance of Christ in the vision walking amid the candlesticks indicates His guardianship through all the history.

Throughout the study of this prophecy we shall see how close is the contact between heaven and earth, and how surely overruling Providence is shaping events for the final victory of truth. The cry rings upon our ears, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."



CHRIST OR DIANA

EDWIN LONG, ARTIST

The early history of the Christian church was a time of great tribulation. But many remained faithful when merely casting a bit of incense upon a pagan altar would have denied Christ.



The First Two of the Seven Churches

WHEN the apostle John was exiled to the Isle of Patmos, he was evidently the elder shepherd over the flock in the province of Asia. Doubtless this is why the Spirit selected the seven leading churches in that province as symbols of the seven periods of church history, from apostolic times to the last days.

Seven Successive Periods

That this prophecy selected seven churches to represent the story of the church through the centuries is made evident by the fact that the messages to the latter of the seven deal with the near approach of the second coming of Christ.

From of old, students have recognized this. Vitringa, of Holland, whose commentary was published in 1705, wrote:

“Under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord.”

So also wrote the learned Joseph Mede, one of the earliest English commentators on Revelation. (Published in Cambridge, in 1627.) Coeceius (who died in 1669) assigned these seven periods as follows:

1. Ephesus—the apostolic age.
2. Smyrna—the period of pagan persecutions.
3. Pergamos—from Constantine’s time to the great apostasy.
4. Thyatira—the period of papal supremacy.
5. Sardis—the churches of the Reformation.
6. Philadelphia—“a church yet to come.” (He wrote that in the seventeenth century.)
7. Laodicea—the last age, preceding the coming of Christ.

We may well follow this outline of the old-time student. We shall find the predicted events and conditions in the history of these seven periods.

1. Ephesus—The Apostolic Age

(31 to 100 A. D.)

Bear in mind the New Testament record, as we listen to Christ's message to Ephesus, the first, or New Testament, church :

"Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:1-7.

The message to each church has its lesson for all the churches to follow. To us now come the accumulated lessons of courage and warning bestowed upon Christ's flock through all the ages. "He that hath an ear," He says to us now, "let him hear what the Spirit saith unto the churches."

An Active Church.—"I know thy works, and thy labor." Under the leadership of the apostles, that early church carried the good news of salvation to all the Roman world—and beyond. As the apostle Paul put it, they felt that the knowledge of salvation from sin by the power of a crucified and living Saviour made them "debtors" to all men—Jew and Gentile, bond and free. Before Paul died (about 66 A. D.), he could say the message had been carried to "every creature" in the known world. Multitudes turned from idols to serve the living God. The image makers' guild of Ephesus raised the

cry that their craft was in danger. So evidently it was, for just beyond the turn of this first century, Pliny, a governor on the southern shores of the Black Sea, reported to the emperor Trajan that many temples were “almost entirely deserted.”

Standing Against Error.—He commends the apostolic church for rebuking evil doers and evil teachers, who tried to corrupt the faith. The love of truth does not mean liberality toward untruth. We are to love men, but loyalty to Christ means hatred of error that would make His salvation of none effect. He commends the New Testament church for this, “That thou hatest the deeds of the Nicolaitanes, which I also hate.”

As the apostle Paul met the elders of the church of Ephesus for the last time, on the beach at Miletus, he warned them of the errors that would desolate the church after his time. “Of your own selves,” he said, “shall men arise, speaking perverse things, to draw away disciples after them.” Acts 20:30. The great “falling away” from the true faith was at hand, as long before foretold by Daniel’s prophecy. One writer says of the Nicolaitanes:

“Their purpose, it has been pleaded, was ‘to effect a reasonable compromise with the established usages of Græco-Roman society;’ they taught that Christians ought to remain members of the pagan clubs, and that they might do so without disloyalty to their faith.”—*Swete’s “Apocalypse of St. John,”* p. lxxv.

This tendency toward compromise with the world appears yet more fully developed in the next church period. Against this first appearance of a “falling away” from the high standard He had set in His life and in Holy Scripture, Christ utters His protest.

Called Back to the First Love.—One gentle and pleading rebuke He administers. After commending where approval was possible, He adds: “Nevertheless I have somewhat against thee, because thou hast left thy first love.” “The love of

Christ," said Paul, "constraineth us." That was the ever-impelling power for service. Not Paul's love for Christ, merely, but Christ's own love for souls, shed abroad in the believer's heart. That was the power impelling the early church. But with the passing of the years, and the wear and tear of life, and the passing away of apostolic leadership, this "first love" had cooled a bit. "Remember," was the message, "and repent, and do the first works."

We are not saved by our works; "by grace are ye saved through faith." Eph. 2:8. The Reformation wrought out that fundamental truth of salvation; but faith that saves is always a faith that works. Back to the first love and to the first works was the call to the early church. Our ears, also, need to hear this that the Spirit speaks to the Ephesus church.

The Promise.—To the faithful the promise is made: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." These promises that conclude the messages to the seven churches are like a string of precious pearls when we gather them together. This first promise shows that the Eden home lost by Adam was translated to heaven, untouched by the curse; and there the redeemed of Adam's race will at last be gathered to eat of the tree of life.

2. Smyrna—That Bore the Brunt of Pagan Opposition

(100 to 323 A. D., the time of Constantine)

Smyrna means "myrrh," the crushed and broken seeds that were used for sweet incense. Fitly the name represents this second period in which pagan persecution sought to crush out the Christian faith. It was a time when there appeared yet more clearly false teachers leading toward the apostasy that was noted as a weakness in the closing years of the former period. Here, too, came the infamous "ten years" of persecution. All this appears in the message of the prophecy to Smyrna:

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead and is alive; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

"He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death." Rev. 2:8-11.

"Be thou faithful unto death," He said, "and I will give thee a crown of life." The pagans scoffed at the Christian's hope. "They say that they will rise again after death!" the scoffers said. But from Gaul, or France, in the north, to Africa and Syria in the south and east, the threshing floor of the pagan empire poured forth the kernels of corn that were living seed for future harvests.

The storm in Southern France broke about the year 177. As prejudice and fury grew, the Christians were forbidden to show themselves in public places. They were not to buy or sell in the markets. They were insulted, stoned, robbed, and imprisoned, with tortures to make them confess supposed evil practices. In the account which the churches in France sent to the churches in Asia and Phrygia, preserved by Eusebius, we read:

"But the grace of God contended for us, and rescued the weak, and prepared those who, like firm pillars, were able, through patience, to sustain the whole weight of the enemy's violence against them."—*"Ecclesiastical History,"* book 5, chap. 1, par. 2.

One such pillar of strength to all was found in a young servant girl named Blandina. It was a surprise to the church. "For while we were all trembling," they wrote, "and her earthly mistress, who was herself one of the contending martyrs, was apprehensive lest through the weakness of the flesh she should not be able to make a bold confession," the young woman had grace to endure not only for herself, but to cheer many on in the good way and to bear witness to thousands.



SIR E. J. POYNTER, ARTIST

FAITHFUL UNTO DEATH

When the volcano Vesuvius desolated the city of Pompeii, soon after the birth of Christ, a brave Roman soldier stood at his post to the last. Centuries later, when the ruins were excavated, he was found, still standing on guard.

"I am a Christian," Blandina confessed again and again, after one form of torture and another; "no wickedness is carried on by us."

For brevity's sake, and to leave out the painful details of punishments endured, let us follow the summing up of Blandina's brave witness, given by Armitage:

"She was a poor slave girl, fifteen years of age, who was put to every torture, that her Christian mistress might be implicated. She was kept in a loathsome dungeon, and brought into the amphitheater every day to see the agonies of her companions as they were roasted in the iron chair or torn to pieces by lions. Her spirit was clothed with superhuman endurance, for although racked from morning till night, so that her tormentors were obliged to relieve each other for rest, her constancy vanquished their patience, her only answer being: 'I am a Christian; no wickedness is done by us.'

"Then they took her into the circus, and suspended her on a cross, within reach of the wild beasts, to frighten her fellow confessors. The multitude howled for her life, and a lion was let loose upon the poor child, but not a quiver passed over her frame. She looked into its mouth and smiled like a queen, and the monster did not touch her.

"Only a century before this, the first slave girl was converted to Christ at Philippi, and now her ennobled sister cast holy defiance at the empire, and serenely looked Europe in the face. Her calm soul told this great power, that at last the weak were endowed with the omnipotence of the gospel. Her intrepid spirit showed for the first time how Jesus could lift a worm into an empire of a human conscience, and could rebuke cruelty in mute eloquence of love. The brightest page in the history of Rome was written that day, in the beams of that child's hope.

"Taken down from the cross, she was removed to her dungeon, but finally brought back for execution. Her slender frame was a rare victim for the savage populace, and they gloated on her. But she flinched not more than the angel in Gethsemane before the swords and staves of the Passover mob. She stepped as lightly as if she were going to a banquet. She was first scourged, then scorched in the hot chair, and at last cast before a furious bull, which tossed her madly. Even then a sharp blade was needful to take the lingering throb of life; and when her body was burned to ashes, it was cast into the Rhone."—*"History of the Baptists."*

The heathen persecutors had an idea they were defeating the doctrine of the resurrection by scattering the ashes of the Christians upon the river Rhone. "Now we shall see," said they, "whether they will rise again; and whether their God is able to help them, and rescue them out of our hands."

Over Palestine and Syria the storm swept; and the story by Eusebius tells of this young man and that young woman standing for God in trying hours. "When the heralds also were proclaiming throughout all Cæsarea," he says in one place, "that men, women, and children should come to the temples of the idols," and the heathen were rushing in immense crowds to the temples, young Applianus, of wealthy heathen family and of good education, drew the storm upon himself and diverted attention from other believers by boldly standing before the altar, and at the cost of his life, exhorting priests and people to turn from idols to the worship of the living God.

Across in Italy, in first century times, the ashes of Vesuvius in eruption had buried Pompeii and Herculaneum, the cities at the mountain's foot. In the uncovering and excavating of these lost cities in our day, there was revealed the incrustated skeleton of a Roman soldier buried upright at his post of sentry duty. "Faithful Unto Death," is the title of Sir Edward Poynter's painting of the young soldier standing there unmoved, his armor reflecting the volcano's red glare, while the burning ashes fell about him. It is a picture of the Roman soldier's stoicism and heroic devotion to orders.

The Duke of Argyll, of Scotland, preparing to go to the scaffold, said he could die as a Roman, but he preferred to die as a Christian. In the Christian's faith and fortitude the ancient Romans met a devotion that surpassed anything they had conceived of. It was more than devotion to duty. It was joyous devotion to the living Christ, a divine Person, who was present with His own, giving comfort and peace and sustaining by His grace.

These witnesses of the postapostolic times had been saved from sinful and hopeless idolatry. Threatened with death for loyalty to the One who had forgiven their sins, they did not falter. Yes, how sweetly must have come to them that message of Christ to the church of Smyrna, the church representing

the very age in which they were living, "Be thou faithful unto death, and I will give thee a crown of life." There are crowns, we know, waiting for multitudes who witnessed a good confession in those early centuries of pagan persecution.

"O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia!"

Under Diocletian medals were struck bearing the words, "The Christians are no more." The "ten days" of the prophecy (a day for a year) was fulfilled in the ten years of persecution, 303 to 313 A. D. Myers, in his "General History," says that "by a decree issued at Milan 313 A. D., the year after the battle at the Milvian Bridge, Constantine placed Christianity on an equal footing with the other religions of the empire."

The Promise.—To the victors in this struggle to the death the promise was: "He that overcometh shall not be hurt of the second death." The wicked as well as the righteous are raised from the first death, the resurrection of the wicked coming a thousand years after the "first resurrection." The first resurrection is that of the righteous at the coming of the Lord. As we shall see in the twentieth chapter of Revelation, the wicked are brought forth a thousand years later to hear the decision of the general judgment, and are then destroyed. "This is the second death." Rev. 20:14. Evil is gone forever, and death itself is destroyed. There is nothing left but life—joyous life to all eternity. Against the dark background of persecution and martyrdom the Lord lifts the promise of life from the dead, a life that the second death can never touch. And that pearl of promise is for every one who has an ear to hear what the Spirit saith unto the churches.

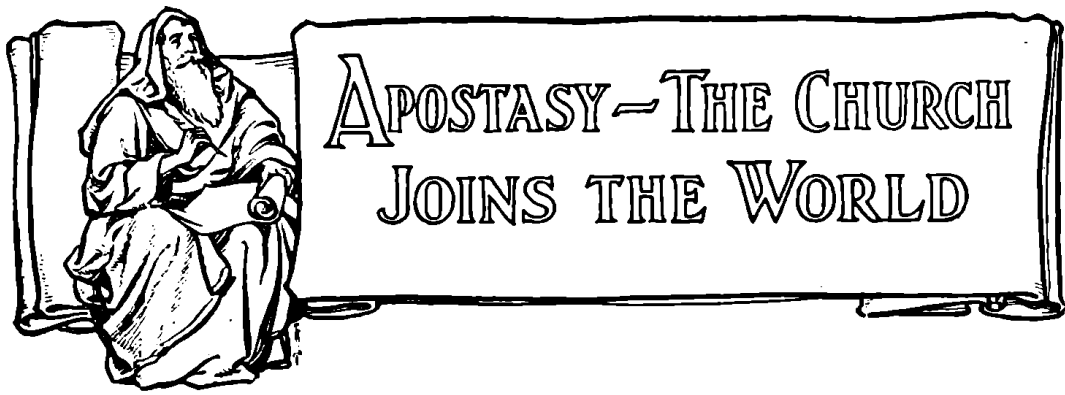


JAMES ARCHER, ARTIST

"YOU A CHRISTIAN?"

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In the days of ancient Rome, paganism engaged in unrelenting conflict with Christianity.



The Third and Fourth of the Seven Churches

FOLLOWING the centuries of pagan persecution came the age of worldly favor. The emperor Constantine professed conversion. The world came into the church, and the primitive purity of the faith was adulterated with pagan superstitions.

This period naturally fills the space from the conversion of Constantine (323 A. D.), who is called the first Christian emperor, to the full setting up of the Papacy in Rome (538 A. D.), the ancient seat of the Cæsars.

Now we shall find the faithful believers in the background of the picture. Henceforward it is the people of the "falling away" that stand before the world as the church. But in the eyes of heaven the smaller flock, holding to the faith and resisting the tide of worldly corruption, is the church. To these the next message comes.

3. Pergamos—Amid Worldly Power and Spiritual Weakness (323 to 538 A. D.)

The message to Pergamos searches out the faithful strugglers amid the general corruption of the time.

"To the angel of the church in Pergamos write: These things saith He which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a

stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:12-17.

The Sharp Sword.—In that age of corruption of the truth by error, Christ declared Himself the bearer of the sharp sword. The word of Holy Scripture is the "sword of the Spirit." Never in Christ's name have men been authorized to coerce the conscience. Religious liberty is the rule of true Christianity. Jesus said: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. If the worldly church had followed this principle, a different story would have been told in church history.

"Satan's Seat."—Error was enthroned in those days. The historian Neander well says:

"The reign of Constantine bears witness that the state which seeks to establish Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever force."—"*General History of the Christian Religion and Church*," Vol. II, p. 41.

Of the spirit of compromise in that age, the famous Roman Catholic author, Cardinal Newman, wrote:

"Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class."—"*Development of Christian Doctrine*," pp. 371, 372.

"The Doctrine of Balaam."—The narrative of Balaam's efforts to oppose Israel is found in Numbers 22 to 25 and 31:13-16. A worshiper of God, Balaam had been hired by a

heathen king to bring a curse upon Israel. After trying in vain to smite Israel by direct curse, the apostate prophet advised that the heathen persuade the people of God to take part in the abominations of the pagan worship of Baalpeor. Thus he brought the curse upon God's people. Similarly in these centuries of apostasy, the "doctrine of Balaam" brought the pagan superstitions into the church. Prof. Henry Cotterill, of Brighton College (England), writes of this era in church history:

"Paganism could not overcome the church as an enemy: the danger now arises from its friendship. The experiment is now tried, whether, by an alliance with Christianity, under the plea of attachment to Christian doctrines and practices, and of a desire to conciliate the heathen world, this new Israel, which cannot be crushed, may be gradually corrupted. The successful result of this attempt may be seen to the present day, in the virtual paganism of a large majority of the professedly Christian world, in which every abomination which the early church resisted unto blood, may be found disguised under Christian titles. . . . The martyr worship of the Nicene church was in all respects the counterpart of the 'offerings of the dead' in the worship of Baalpeor."—*Seven Ages of the Church*," pp. 89-91.

The White Stone.—To the evercomer is promised the "hidden manna," the spiritual bread of heaven upon which the believer may feast his soul. The "white stone" to be given is suggestive of an ancient custom by which a white stone cast into the urn meant favorable decision, while a black one meant rejection. Ovid, the ancient poet, wrote:

"A custom was of old, and still remains,
Which life or death by suffrages ordains:
White stones and black within an urn are cast;
The first absolve, but fate is on the last."

—"Metam.," lxxv.

The white stone to the overcomer means acceptance of God; and the name written, "which no man knoweth saving he that receiveth it," must mean the new name that God will give, expressive of the character wrought out in the overcomer's life.

The idea of the new name written in the stone comes also from an ancient custom. One might break a stone in two, giving half to a friend, with the name written on the broken surface. Whenever that broken half should be presented by the receiver or any of his house, it was to be fitted to the half that the giver had laid up; it was a certificate of genuine claim to hospitality. One illustration of this occurs in an ancient play by Plautus. One Hanno appeared, a stranger, saying he was seeking the son of an old friend, Antidamas:

"I am the son," said the host.

"If it be so," said Hanno, presenting a stone, "compare, if thou pleasest, the *hospitable tessera* (stone of hospitality); here it is; I have brought it with me."

"Reach it hither," said the host: "it is the exact counterpart; I have the other at home."

"O my friend!" said Hanno, "I am very glad to see thee, for thy father was my friend."

"Therefore a lodging shall be provided for thee with me," replied the son of the old friend.

So Christ gives to the overcomer a white stone with the new name written therein as a token of everlasting hospitality in the eternal home He is now preparing in the New Jerusalem above.

Antipas, the Faithful Martyr.—Christ's message to Pergamos mentions this witness in loving remembrance, as standing for truth to the death. History preserves no record of a witness by that name. It may well be that this name stands for many who stood against the increasing exaltation of worldly bishops or popes in that age. There was rivalry as to which bishopric should be greatest, Alexandria, Antioch, Jerusalem, Constantinople, or Rome. The name "Antipas" (*anti*, opposed; and *papas*, pope) fitly describes the protest of faithful believers against putting men forth in the church as popes, or fathers. "Call no man father," said Jesus, rebuking this spirit of making a human being head of the church. The lust

for power and for first place has cursed the church in all history.

4. In the Dark Days of Papal Supremacy

(538 A. D. to the End of the Days of Persecution)

The noontide of the Papacy, says Wylie, was the world's midnight. The prophecy of Daniel had foretold the rise of this religious power to supremacy as the Roman Empire was divided. It was to continue in power for a long period.

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

As we found in the study of Daniel's prophecy, this time is the 1260 years of papal power. But Christ foretold that the days of persecution should be shortened. "Except those days should be shortened," He said, "there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22. And so the coming of the Reformation of the sixteenth century did break the power of the Papacy and shorten the time of persecution. Thus the message to this fourth period of the church, as we shall see, deals with the faithful church that suffered from the days of the full development of the Papacy till the period of persecution was cut short. The message to this age of apostasy says:

"Unto the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths

of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come.

"And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:18-29.

Eyes of Fire, Feet as Brass.—Thus Christ describes Himself as one whose searching gaze sees the evil wrought by the great apostasy. In the first chapter His feet of brass are described "as if they burned in a furnace." It expresses in symbol the fact that Christ walked through the fiery furnace of persecution with His people during the long centuries when the Papacy in power was literally wearing out the saints of the Most High.

"That Woman Jezebel."—It was Jezebel, the wife of Ahab, who led that king of evil memory to persecute the servants of God in ancient Israel. She was a daughter of pagan idolatry, and succeeded in introducing heathen superstitions into Israel. So in the age of papal supremacy the corruption of the faith by human traditions and the persecution of the saints is likened to the evil work of Jezebel in Israel.

An Early Commentator.—The application of this fourth period to the time of papal supremacy was clearly seen by an early writer, A. Maddock, of the Church of England, who wrote of this prophecy in 1777:

"This state of the corruption of the church of Christ, by the popish doctrines of the Church of Rome, and the pope's tyrannizing over the consciences of men, most plainly mark this era of the church, which began at the time when the pope was declared supreme over all other bishops, and lasted till his power and reign met with a check at the Reformation, when began the Sardinian church-state, which still continues."—*"Letter Upon the Downfall of Antichrist."*

A Roman Catholic historian sees the same period covered by the message to Thyatira:

"This message reveals the interior condition of the church of the Middle Ages, which extended from the sixth to the sixteenth century.

. . . The material prosperity of the church culminated in the Middle Ages. . . . It became one of the richest institutions in the world. In the train of wealth came luxury, and in the lap of luxury lay vice.”—*“Apocalypse of St. John,” Ratton, pp. 155-159.*

Other Roman Catholic writers might be quoted, placing this prophecy in the same period. But these fail to see that the message is not primarily to the great Roman Church of that age of pompous power and persecuting cruelty, but to the obscure and persecuted church, those faithful ones that the great church called heretics.

“Hold Fast.”—That was the message to the faithful ones. They were not to be utterly worn out and annihilated. Here and there in remote places groups of true believers held fast. The message for this time was, “Hold fast till I come.” The days of trial would pass. “Hold fast!” Not that the Lord’s coming would immediately follow, but from the ending of the days of papal persecution, events would begin to shape definitely toward the second coming. That we found in the study of Daniel 11:35, where the full prophetic period of 1260 years of papal supremacy was said to reach to the “time of the end.”

The Promise for the Dark Night.—“I will give him the morning star.” These pearls of promise strung on the prophetic outline of the seven churches have each a special luster for the period. The overcomer in that dark night of error and persecution was to receive the bright hope of the morning star, whose rising showed that the day was at hand.

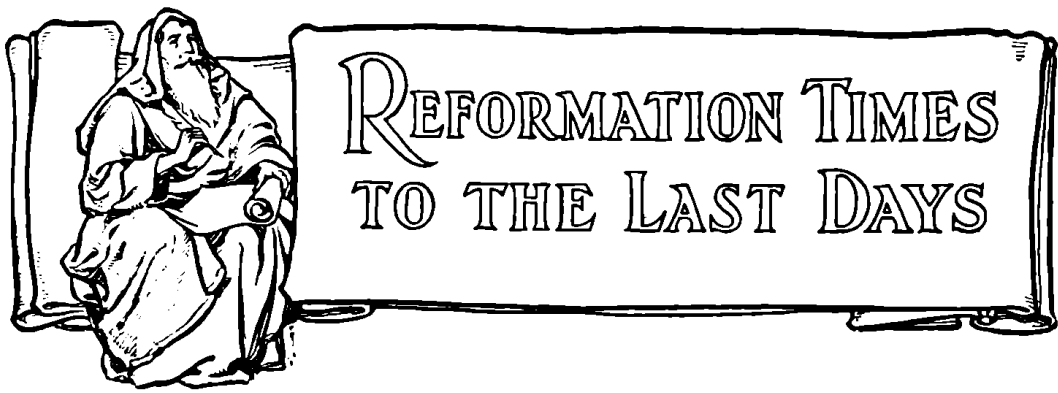


**THE "MAYFLOWER" PILGRIMS
EMBARKING FROM HOLLAND**

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CHARLES COPE, ARTIST

John Robinson, a man of faith and vision, exhorted his little band of parishioners to follow carefully the example of Christ and the teachings of the Scriptures.



Fifth, Sixth, and Seventh Periods of the Seven Churches

So clearly did the message to the fifth church of the seven, Sardis, describe the conditions that followed the glorious Reformation of the sixteenth century, that observers and commentators in those times recognized the picture. Dr. A. Maddock, of England, a Church of England vicar, wrote in 1777:

"Little more need be done than to read that epistle [the letter to Sardis] to see our own likeness."

5. Sardis—The Post-Reformation Period

(From Ending of Period of Persecution [1798] to the Advent
Awakening in the Early Nineteenth Century)

The message to Sardis was as follows:

"Unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:1-6.

The Sevenfold Light.—Here again Christ, the sender of the message, describes Himself in new terms: "He that hath the seven Spirits of God." Seven denotes fullness, completion. With the end drawing near, and with a world to be enlightened, the fullness of the ministry of the Holy Spirit is to be recognized.

Reformation to Be Continuous.—The keynote of the Reformation was the call to personal faith in the living Saviour and to the open Bible as the rule of faith. It meant setting aside human authority and the traditions of the church that made void the word of God. "The Bible and the Bible only," was the motto under which the work of reform was begun. But the tendency was to go a little way and then stop. Ceasing to advance meant spiritual death. Thus, as the letter to Sardis said, there was too generally a name to live, while spirituality was ready to die. John Robinson, pastor of the English refugee flock in Holland, emphasized this in his farewell counsel to the Pilgrims as they were setting forth in the "Mayflower" for New England in 1620. He charged them that reformation meant walking in the ever-increasing light to shine forth from Holy Scripture. The Reformation was only begun, not ended. He said:

"I charge you, before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of His holy word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you remember it,—'tis an article of your church covenant,—that you be ready to receive whatever truth shall be made known to you from the written word of God."—*Motley's "Rise of the Dutch Republic,"* p. 205.

Recognizing the Time.—In the deadening wave of formalism that had swept over the reformed churches following the power and warmth of the century of reform, watchers of this

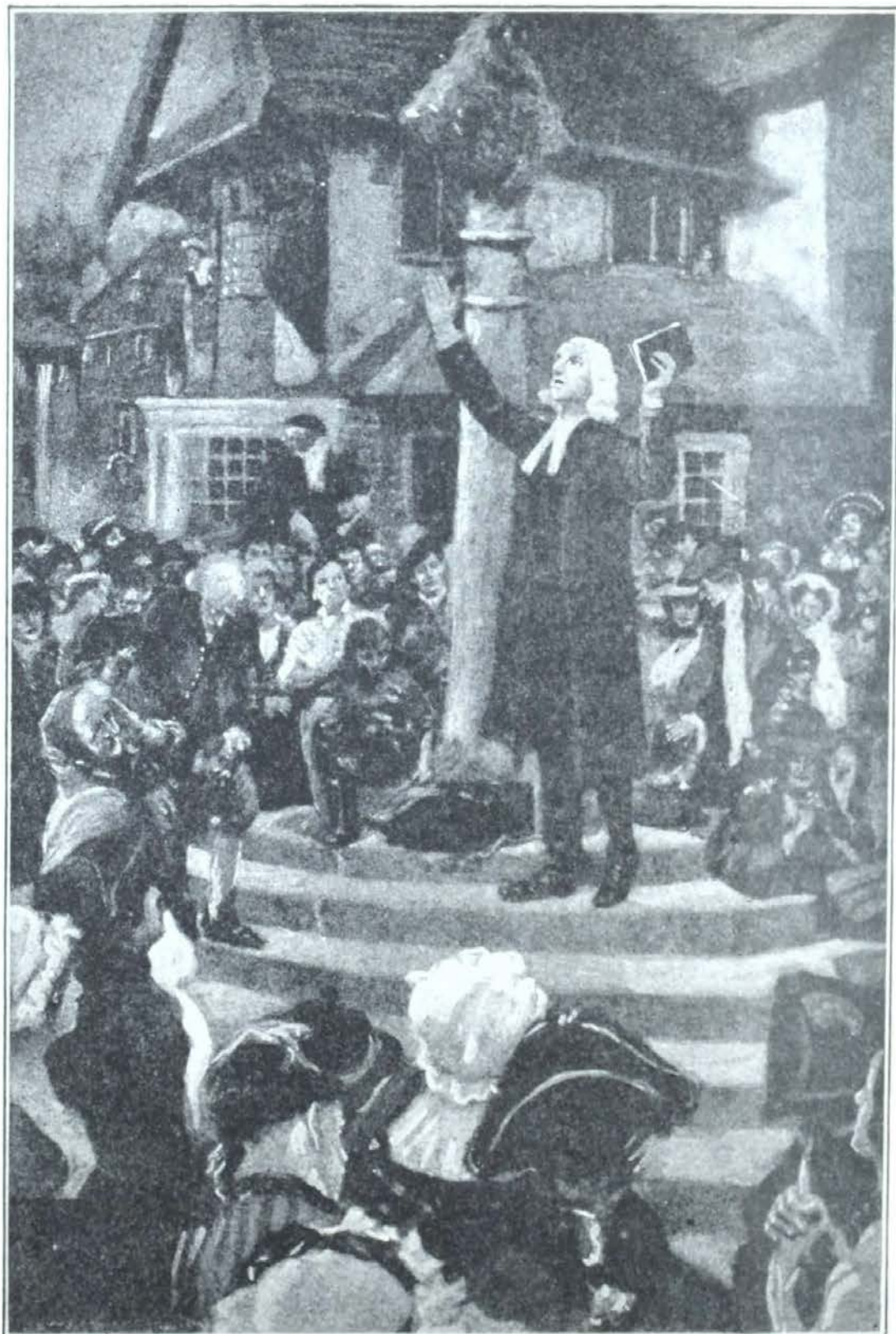
period recognized the Sardian state. Dr. John Gill, of England, wrote of this prophecy of Sardis, in 1748:

“If it should be asked, What time it is with us now? whereabouts we are? and what is yet to come out of the night? as a faithful watchman, I will give you the best account I can. I take it, we are in the Sardian church state, in the last part of it, which brought on the Reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, etc. It is a sort of twilight with us, between clear and dark, between day and night.”

Times of Revival.—The Lord sends the call: “Strengthen the things which remain, that are ready to die.” And there came times of revival in Sardis. The dead formalism of the day was stirred by the eighteenth century revival led by John Wesley and his associates, by Whitefield and many others in all the churches. There was a spiritual awakening that prepared the way for the world movement of modern missions, the work of the Bible societies, and the evangelical awakening generally that came with the era of increase of knowledge foretold in the prophecy of Daniel. This, said Daniel, was to come in “the time of the end,” when “many shall run to and fro, and knowledge shall be increased.” Dan. 12:4. The ending of the prophetic period of the 1260 years of papal supremacy was ushering in the time of the end, and in this message to Sardis the Lord directs attention to the approaching second advent.

The Day Coming.—“If therefore thou shalt not watch,” is the closing message to this Sardis period, “I will come on thee as a thief.” The day of the Lord will come upon the unwatchful “as a thief in the night,” the apostle Paul warns. Then he adds: “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” 1 Thess. 5:4. From this time onward the Lord called His children to watchful preparation for the second advent.

The White Raiment and the Book of Life.—The great promises for the Sardian period are: “He that overcometh, the same shall be clothed in white raiment; and I will not



W. HATHERELL, ARTIST

**JOHN WESLEY PREACHING
AT A MARKET**

**"The dead formalism of the day was stirred
by the eighteenth century revival led by
John Wesley and his associates."**

blot out his name out of the book of life." The white raiment is a token of acceptance. Horne says :

"According to Maimonides, the priest whose genealogy was defective in any respect, was clothed in black, and veiled in black, and sent without the verge of the court of the priests; but every one that was found perfect and right was clothed in white, and went in and ministered with his brethren the priests."—*"Introduction," Vol. III, part 2, chap. 2, sec. 2.*

This white raiment is the righteousness of Christ, received by faith. Not by any works that we can do to cleanse ourselves from sin, but by His own grace He cleanses us, and clothes us with His own righteousness. Justification by faith was the fundamental message of the Reformation, and the promise reminds the children of the reform that living faith in Jesus Christ brings the garment of His righteousness to cover us in the judgment, that must precede the appearing of Christ to gather His children. The name of the overcomer will be retained in the book of life in that judgment hour. The name of the careless formalist must then be blotted out of the books of heaven. This is the judgment scene in heaven described by Daniel the prophet: "The judgment was set, and the books were opened." (See Dan. 7:9, 10.)

This judgment ministry in heaven is the final work of Christ before He comes. Names will be confessed and retained in the book, and sins will be blotted from the record; or else the record of sins unforgiven will remain on the book, and the name will be blotted out of the book of life.

"Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood,
And take my sins away!"

The message to the next church period deals with the opening of this judgment hour in the heavenly sanctuary, just preceding Christ's second appearing. Well may the message to Sardis ring in our souls today :

"He that hath an ear, let him hear what the Spirit saith unto the churches."

6. Philadelphia—Period of the Advent Awakening

(Early Nineteenth Century to Opening of "the Hour of His Judgment" in 1844)

To this Philadelphian period—and Philadelphia means "brotherly love"—the message was:

"To the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:7-13.

"Behold, I Come Quickly."—The nearness of the second coming fixes the time of the Philadelphian period of the church. It is a time when the awakening cry is heard, "Behold, the bridegroom cometh!" Following the evangelical revival under the closing Sardinian period, there came a great awakening to the truth of the near approach of the second advent.

The prophetic scriptures had been opened up by the events of the ending of the long period of papal supremacy amid the scenes of the French Revolution. Observers had seen the Papacy dealt a deadly blow in 1798. It marked the coming of the "time of the end," when Daniel's book of prophecy was to be unsealed. Dan. 12:4.

A World-wide Advent Proclamation.—The revival of prophetic study and the preaching of the near approach of

Christ's second coming swept over Christendom in the early decades of the nineteenth century. Many books on Bible prophecy came from the presses of Europe and America, bearing the message which was to be proclaimed in this Philadelphian period: "Behold, I come quickly." About the year 1842, Mourant Brock, clergyman of the Church of England, wrote:

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. . . . In a little publication, entitled 'The Millennium,' the writer says that he understands in America about 300 ministers of the word are thus preaching 'this gospel of the kingdom;' while in this country [Britain], he adds, about 700 of the Church of England are raising the same cry."

An Organized Advent Movement.—It was in North America that this advent awakening took the form of an organized movement. In Europe the preachers of the awakening cry of Christ's soon coming worked largely from individual pulpits in the various churches. In America the advent preaching was pressed to a decisive issue, and many thousands separated from the churches to form an organized body of advent testimony.

The Open and the Shut Door.—The time of the Philadelphian period is further fixed by Christ's declaration here that He "openeth, and no man shutteth; and shutteth, and no man openeth." "I have set before thee an open door," He says to men in this period, "and no man can shut it." The reference is explained by the teaching of the sanctuary.

Our High Priest ministers in the heavenly sanctuary according to the typical service of the earthly sanctuary. In the Levitical type the ministry was day by day in the first apartment of the sanctuary—the holy place—until the last day of the yearly round. Then the door, or way, into the most holy was opened. The regular service closed in the first apartment, or holy place, and the priestly ministry was trans-

ferred to the second, or most holy. (Leviticus 16.) This final service was a day of judgment in Israel. The recorded sins for the whole year were cleansed, or blotted out.

Just so, when the ending of the 2300 years of Daniel 8:14, in 1844, brought the time for the "cleansing" of the heavenly sanctuary, the antitype of that annual Day of Atonement and judgment in Israel, the ministry of our High Priest, Jesus Christ, entered the second phase. As in the type, the opening of this final work of judgment meant the closing of the first phase of the ministry. The door of that first ministry was shut, and the door into the second, or final, phase was opened.

The vision of Daniel 7:9, 10, describes the scene as the living throne of God moved into the second apartment, the most holy. "The judgment was set, and the books were opened." The great day of final review had come at last. Henceforward the gospel message was to ring out to the world, "The hour of His judgment is come." No human hand can turn it back to open again the shut door of the earlier ministry; nor can any shut the open door of merciful ministry in this swift-passing judgment hour. The record of the books must soon be faced by all living.

But, thank God! there is an open door of access still to the place of ministry of our High Priest, and He can cancel the record of sin, and by His own blood shed for us He washes away every stain of it as we surrender our faulty lives wholly to Him.

Thus the message to Philadelphia leaves us face to face with the opening of the judgment hour in heaven above in the year 1844. The next and last of the seven churches necessarily deals with the period of this judgment hour.

The Promise.—The closing promise to the Philadelphian overcomer looking for the coming of the Lord is: "I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, . . . and I will write upon him My new name."

There in Jerusalem above is the citizenship of the believer registered. He is marked with the name of that city, and with the new name that expresses the character of the overcomer, wrought out in all his intimate experiences of redeeming grace.

7. Laodicea—The Last Church Period

(From the Opening of the Judgment Hour, in 1844,
to the Coming of Christ)

The word "Laodicea," we are told, signifies a judging work, a "judgment of the people." From the days of 1844 onward to the end, the gospel message repeats, "The hour of His judgment is come." The message to Laodicea summons us to genuine preparation of heart and life to meet the judgment. We may hope to stand as our names are called in the heavenly court, only as we are found hidden in Christ. The message to Laodicea is:

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke-



"BEHOLD, I STAND AT THE
DOOR, AND KNOCK."

Christ longs to abide with man, but the Saviour will not pass the heart's portals unbidden; He will not enter without a welcome.

warm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

“To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” Rev. 3:14-22.

These Titles of Christ.—He describes Himself as the “Amen.” This is the last of the seven churches. The end is near; and Christ is the eternal Amen. We can build upon Him. He is “the faithful and true Witness.” His love forbids that He should fail to tell us our sins. Now a people are to be made ready to meet the close of the judgment hour, the end of man’s probation. No sin must be permitted to rob the soul of eternal life. The faithful Witness spares not. And He is the “beginning,” or head, or author, of all creation. Scholars tell us this is the meaning of the word translated “beginning” here. Christ is Creator. “Without Him was not anything made that was made.” He who created all things begs here for the privilege of creating us new creatures in Him, made meet for the inheritance of the saved in light.

The Gospel Message.—The Laodicean message but sums up the gospel. It is the good news that in Christ there is everything,—riches for our poverty, white raiment for our nakedness, healing for our blindness,—and a blessed supping with Christ at His table, spread with the heavenly bread of life.

The Spirit of the Age.—How the rebuke of lukewarmness and spiritual indolence fits our needs in this age. “In the last days,” wrote Paul, “perilous times shall come.” They are perilous to us because the spirit of the age is the spirit of this

natural flesh of us all. Christ must save us from ourselves. And thank God, the Laodicean message arouses us by its rebukes only to bring the remedy our souls need, freely offered in Christ.

The Promise to Overcomers.—Now, as the end draws near, He promises to the overcomers of all the ages: “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.”

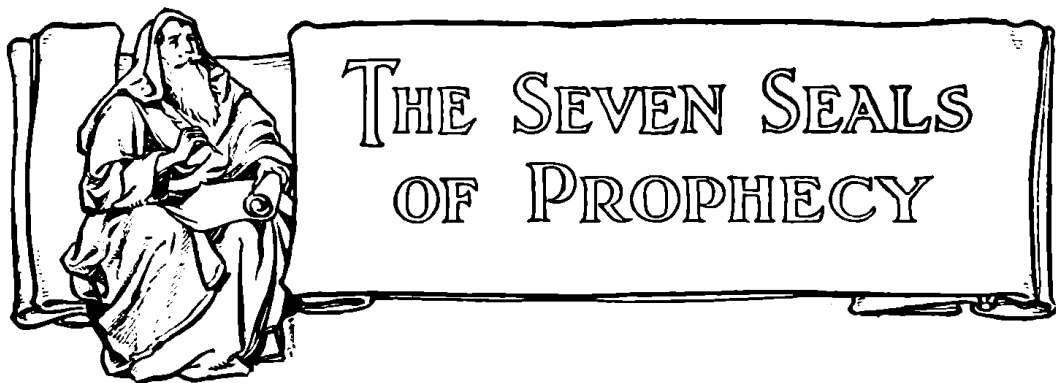
That blessed day is near at hand. The prophetic outline of the seven churches bridges all history from New Testament times to our day. Its opening words declared truly to the apostolic age, “The time is at hand.” And the prophecy of the seventh period—to Laodicea—declares again in our own ears, “The time is at hand.”



BY REVIEW & HERALD PUB. ASSN.

THE WHITE HORSE OF THE APOCALYPSE

Armed with the living word of God, and
endued with the Holy Spirit's power, the
evangels of the risen Christ went forth
"conquering and to conquer."



IN the prophecy of the seven churches the theme followed the changing scenes and experiences of the living church through the centuries.

The seven seals follow rather the aspect of the worldly church of the apostasy, as it developed after the New Testament age.

Opening the Seals

IN the vision of the fifth chapter, the prophet John saw the ancient roll, or book, sealed with seven seals. But he wept when no one seemed able to open the seals—to reveal the events to come. Then it was proclaimed that One had been found worthy to open the book, “The Lion of the tribe of Judah.” The prophet looked to see:

“I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain. . . . And He came and took the book out of the right hand of Him that sat upon the throne.” Rev. 5:6, 7.

Christ would open the sealed volume, revealing the events to come. This whole book of prophecy, we remember, is “the Revelation of Jesus Christ, which God [the Father] gave unto Him, to show unto His servants things which must shortly come to pass.” Rev. 1:1.

Exaltation by Sacrifice

The prophet was looking at a throne, and, lo, in the midst of the throne he saw a Lamb—a “little lamb,” as some find in the form of the expression—a Lamb that had been slain. At the center of power in the universe, supreme, is the Lamb of God, who died for us. It is infinite power in self-sacrifice.

Satan, as Lucifer in heaven, sought power in self-exaltation. Jesus humbled Himself, and was awarded exaltation above every other name, something He never sought. He sought only to save the lost and to glorify the Father.

And anticipating the final triumph of the Lamb, the prophet saw the time come when sin would be cleansed from the entire universe. He looked forward into the future, and heard the song of the redeemed, as they sang "with a loud voice :"

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:12, 13.

"O that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

The First Seal—The Apostolic Age

(31-100 A. D.)

"I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts ["living creatures"] saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:1, 2.

A Victorious Church.—In the power of the gospel the early church went forth conquering and to conquer. As Paul exclaimed when he saw it transforming men: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

Archdeacon Woodhouse, of England, wrote in his "Annotations on the Apocalypse :"

"The commencement of the time occupied by this seal, may be dated from our Saviour's ascension, when He gave His final commission to the disciples to go forth with His doctrines and heavenly proclamation to

the world. The duration of this period cannot be so precisely ascertained, because the change in the church, from original purity to corrupt doctrine, worship, and morals, was gradual."—*Page 125.*

Those early believers followed the victorious Christ in the purity and power of the gospel. But faith waned, the days of "falling away" came. The next seal shows a sad change in the aspect.

The Second Seal—Beginnings of Apostasy

(From the Death of the Apostles to the Exaltation of the Worldly Church by Constantine, 323 A. D.)

We may roughly reckon the time from the passing away of apostolic leadership to the exaltation of the worldly church by Constantine, the Roman emperor.

"When He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

The Apostasy Foretold.—"I know this," said Paul, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

From the white horse, denoting purity and truth, the color changed to red. The purity of the faith was corrupted. These seals deal with the worldly church, the great ecclesiastical system that ranks as "the church" in history, and that oppressed the true believers and filled Christendom with strife. The so-called conversion of Constantine put the "great sword" in the hands of ecclesiasticism. As Archdeacon Woodhouse again says:

"When the Roman Empire became Christian; when a Christian emperor bore the sword (with which, in the imagery of this seal, the Christian power seems invested); when, relieved from the terrors of pagan persecution, the Christians became possessed of civil influence, their animosities increased. Worldly prosperity is corruptive; and instead of those halcyon days of peace and happiness which the church

promised to itself from the acquisition of power, a period succeeded from which history is seen to date its degeneracy and corruption. This degeneracy was at this time manifested in the mutual enmities and feuds of Christians, which were so notorious in the fourth century. . . . It was a change powerfully expressed by fire color succeeding to white."—*"Annotations on the Apocalypse," pp. 128, 129.*

Contention for office and power took "peace from the earth," as the prophecy says. Bishop Gregory, of Nazianzus, (born about 325) bewails the fact that in those days—

"The bishops and the teachers of the people, . . .
Who preach to all forever only peace
With voices that resound throughout the churches,
Against each other rage in bitterness. . . .
And all for lust of dominance and rule, . . .
Till they have laid our universe in ruins."

—Quoted in *"The See of Peter,"*
Shotwell and Loomis, pp. 681, 682.

The corruptions of pagan error and superstition were crowding into the worldly church. The predicted "falling away" had fully begun; and the next seal clearly opens upon the scenes of apostasy from the pure faith of the Holy Scriptures.

The Third Seal—The Church of the Apostasy

(Days of Exaltation Under Constantine to the Establishment
of Papal Supremacy, 538 A. D.)

"When He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Rev. 6:5, 6.

The color, "black," surely represents fatal departure from the purity of the faith of Jesus, represented by the white horse of the conquering apostolic church. Archdeacon Woodhouse calls attention to the fact that the word translated "balance" means also "yoke." He says of this third period of apostasy:

"As the stream of Christianity flowed farther from its pure fountain, it became more and more corrupt; as centuries advanced, ignorance and superstition increased; and unauthorized mortifications and penances, rigorous fastings, vows of celibacy, monkish retirement and

austerities, stylitism, the jargon and repetition of prayers not understood, tales of purgatory, pious frauds and the worship of saints, relics, and images, took the place of pure and simple Christianity: till at length, the Book of God being laid aside for legendary tales and 'the traditions of men,' all these corruptions were collected into a regular system of superstitious oppression, well known by the name of the papal yoke."—*Annotations on the Apocalypse*, p. 133, London, 1828.

The Fourth Seal—The Predicted Period of Papal Supremacy

(538-1798 A. D.)

The prophecy of Daniel had foretold the supreme establishment of the Roman Papacy, with special power to wear out the saints of the Most High for a period of 1260 years. Dan. 7:25. Now the fourth seal turns our gaze to that terrible time when the great apostasy held sway.

"When He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Rev. 6:7, 8.

The prophetic description fits the Dark Ages of papal supremacy, when millions were slain by religious persecution. Lecky, the historian, says:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history."—*History of the Rise and Influence of the Spirit of Rationalism in Europe*, Vol. II, p. 32.

"Power was given unto them," the text says. One is reminded of the same thought expressed in Daniel's prophecy: The saints and times and law "shall be given into his hand." Dan. 7:25.

Again we quote from Archdeacon Woodhouse, who wrote in the early decades of the nineteenth century, those years of the great advent awakening and of revived interest in prophetic study, when men high in the great churches hesitated not to paint Rome in true apocalyptic colors. Dr. Woodhouse wrote of this seal:

"The Christian religion, which had begun its benign progress in white array, and under the guidance of apostolical teachers, is now not only so changed in color and appearance as to be scarcely discernible as the same, but is under the direction of deadly and infernal agents, who delight to destroy in her all that remains of primitive purity. . . . Ignorance became blind submission, and priestcraft advanced into civil tyranny. Thus, under the fourth seal, 'the mystery of iniquity' was completed. It was then that the harsh usurpation, which we call the papal tyranny, was extended over the lives and consciences of Christians. To profess religion in its purity became a crime. Bloody tribunals were erected, and severe and deathly laws enacted against those who departed from the standard of doctrine established by the corrupt rulers. Armies were raised to enforce obedience to their orders; and entire nations of Christians, under the imputed name of heretics, were subjugated, or extirpated by the sword."—*Annotations on the Apocalypse*," pp. 140-142.



G. DORE. ARTIST

THE PALE HORSE

Fit symbol of the Dark Ages of papal supremacy, when millions were slain for their faith.

Even the great Erasmus, who was called on by the pope to help fight Luther, seemed to have this description of the fourth seal in mind when (in pre-Reformation times, in 1508) he wrote:

“Although the Christian church rose amid blood, and through blood won power and prosperity, the popes guide the cause of Christ with the sword as though the Saviour were no more there for the guarding and defense of His own. The warfare is really something so fierce that he seems more like a wild beast than humankind, such a horror that the poets say he goes forth from the Furies of hell, such a contagion that he draws after him the general destruction of morality.”—*“In Praise of Folly,”* p. 126. (*Translated from Reclam’s Universal Bibliothek, No. 1907.*)

Next, the prophecy presents the cutting short of the days of persecution, by the great Reformation of the sixteenth century.

The Fifth Seal—A View of the Martyr Victims

(Sixteenth Century to the Latter Days)

“When He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” Rev. 6:9-11.

Like the voice of Abel’s blood that cried to God from the ground on which Cain had spilled it, the blood of the martyrs cried to God for the time to hasten when truth should triumph, and the reign of papal persecution cease.

A striking side light is thrown upon this symbolic representation by the prayer of an old-time martyr Baptist. Leonard Schœner was beheaded in Rottenburg, Bavaria, January 14, 1528. Among the papers written in prison, he left this prayer, that voiced the cry of thousands whose names are written only in the book of the Lamb:

“We are scattered like sheep having no shepherd. We have been compelled to forsake house and home. We are as night ravens, which

abide in the rocks. Our chambers are in holes and crags. . . . Not only men but likewise women and maidens have borne witness to the truth that Jesus Christ is the truth, the only way to eternal life. The world still rolls, and rests not: it raves as if mad. They invent lies against us. They cease not their fires and murders. O Lord, how long wilt Thou be silent? How long wilt Thou not judge the blood of Thy saints? Let it come up before Thy throne."

The martyr's prayer echoes the cry of the prophecy. Some who gave their lives in witness for Christ recognized the meaning of this prophecy of the fifth seal. "The Martyr's Mirror," an old Dutch book, gives the following colloquy between Cornelius, a monk, examining one Herman, who was burned at the stake in 1569:

"CORNELIUS: Ah! You cursed, hardened, and obdurate Anabaptist! How the devil from hell (where you will soon go) will set in your cursed mouth with burning pitch, tar, and brimstone; just wait a little.

"HERMAN: Not at all; but I will go under the altar, which John saw in his revelations, to the souls that were slain for the word of God, and for the testimony which they held, and who cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"—*Quoted in Benedict's "History of the Baptists in America," p. 107.*

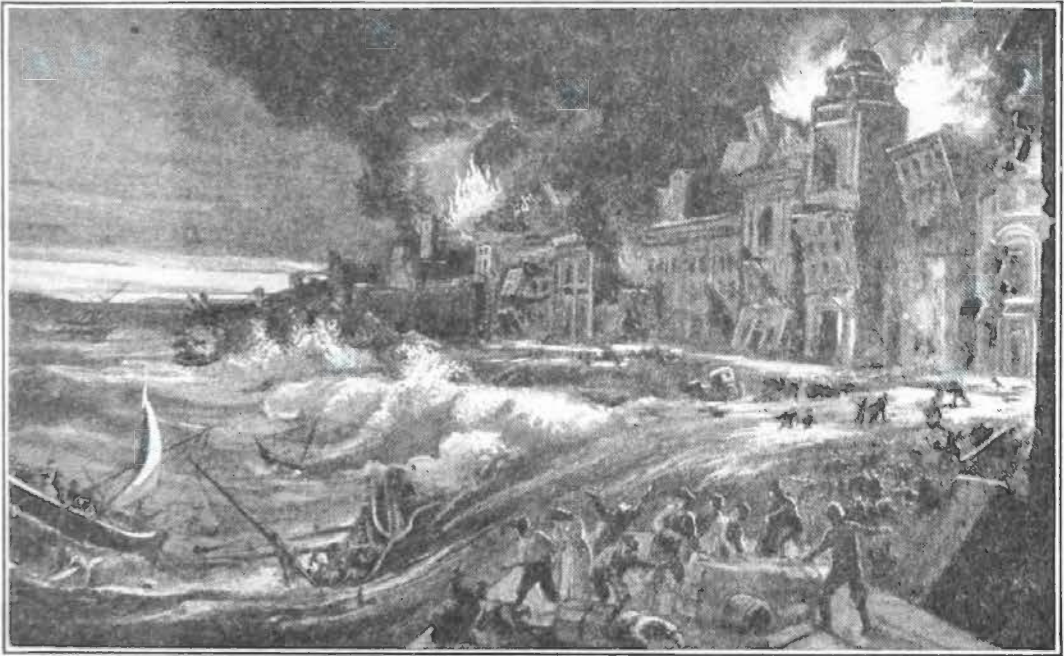
The Lord was soon to answer that cry of the blood of His saints who witnessed for Him against a persecuting world.

In the prophecy of Daniel 7:25 we saw that the allotted period of papal supremacy was to be 1260 years. But Christ, in speaking to His disciples of the persecutions of this time, said, "For the elect's sake those days shall be shortened." Matt. 24:22. So it came to pass. The Reformation arose, and with the opening of the Holy Scriptures a new view of religious liberty and freedom of worship began to obtain. Country after country separated from Rome. The persecuting power of the Papacy was broken. The despised martyrs who had given their lives for the truth were honored in history as heroes of faith. This changed view is symbolized in the prophetic picture of this fifth seal. "White robes were given unto every one of them."

And now, as the persecuting power of the great apostasy was arrested and the latter days came, the scene of the prophecy changes. The next seal brings, not a description of another stage of the church history, but a vivid picture of the signs of the approaching end of the world. According to other great historic prophecies, these signs were to follow the ending of the days of papal persecution.

The Sixth Seal—Scenes of the End

"I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains." Rev. 6:12-15.



**THE GREAT EARTHQUAKE
OF LISBON**

"The Lisbon earthquake, which occurred on November 1, 1755, is the most notable earthquake of history." "In six minutes the city was in ruins. . . . Half the world felt the convulsion."

The Great Earthquake

In Christ's prophecy of the signs of His second coming, He foretold the darkening of the sun just after the great persecution ceased: "Immediately after the tribulation of those days," He said, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

The signs began with the darkening of the sun, which produced the unexplainable "dark day" of 1780. But here the prophet John on Patmos is shown another sign preceding the darkening of the sun. Following the Reformation times described in the preceding seal, and before the sign in the sun of 1780, he saw "a great earthquake." History records it. Nelson's Encyclopedia says:

"The Lisbon earthquake, which occurred on November 1, 1755, is the most notable earthquake of history."

At any rate, it came notably at the time foreseen by the prophet. That eighteenth century world of philosophic rationalism had its attention turned to God. Voltaire, the skeptic, wrote in his "Poem on the Destruction of Lisbon:"

"My heart oppressed demands
Aid of the God who formed me with His hands. . . .
'All may be well;' that hope can man sustain.
'All now is well;' 'tis an illusion vain.
The sages held me forth delusive light,
Divine instructions only can be right.
Humbly I sigh, submissive suffer pain,
Nor more the ways of Providence arraign."

—*Smollett's translation.*

The English essayist, James Parton, wrote of the influence of this "great earthquake" on the temper of Europe:

"The Lisbon earthquake of November 1, 1755, appears to have put both theologians and philosophers on the defensive. . . . At twenty minutes to ten that morning, Lisbon was firm and magnificent on one of the most picturesque and commanding sites in the world,—a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here! In six minutes the city **was** in ruins. . . . Half the world felt the convulsion. . . . For many weeks,

as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more.”—*“Life of Voltaire,” Vol. II, pp. 208, 209.*

The other signs followed, in the sun and moon—the dark day and night over New England, May 19, 1780—and the wondrous phenomenon of the falling stars, November 13, 1833. These signs called the attention of men to the prophecies of Christ’s second coming.

When the Great Day Comes

And now the vision of Patmos sweeps on to the scenes attending Christ’s coming in power and glory.

As surely as the prophecy has been fulfilled in the events of the centuries past, so surely the last great day will come. The heavens will open, and all the earth will quake at the presence of the Lord of glory. May God prepare our hearts for that event. God forbid we should be overtaken with sins unconfessed and unforgiven, and forced to join those multitudes of great and small, rich and poor, free and bond, who cry for the mountains to fall upon them and hide them from the face of Him that sitteth on the throne. Verses 16, 17.

Today and every day is the time to settle it that we are His forever. “Behold, now is the accepted time; behold, now is the day of salvation.” 2 Cor. 6:2.

The Seventh Chapter

Now—still under this sixth seal, which reaches to the coming of the Lord—the prophet was shown the gathering of the saved in the last days, the true Israel of God, from every nation and tongue and people. The closing gospel work, bearing the reviving, reforming message of the seal, or sign, of the living God, is described in this seventh chapter, verse 2, “I saw another angel ascending from the east, having the seal of the living God.” (As this seal or mark is set forth more fully still in the fourteenth chapter, we shall postpone comment upon this closing gospel movement, bearing the seal of the living God, until we study that fourteenth chapter.)

A Vision of Glory

Over against the sad picture of the despair of the multitudes who find themselves unprepared when Christ appears in glory, and who cry for rocks and mountains to hide them from the face of the glorified Christ, the prophecy sets the glorious scenes of the final triumph of the redeemed of all past generations. This is a look forward beyond the time of the sixth seal, but it would seem that Inspiration wanted to let us know that the victory is assured. The prophet saw in vision a scene that human language can but faintly describe :

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:9-17.

Comment in detail on this scene would detract from the unspeakable glory of it. When that throng is gathered home, we must be there. Those composing the great multitude were once sinners here below. They struggled hard, as we do now, to keep the heart and life surrendered to Jesus. It is Jesus who saves sinners from their sins. Our part is to confess the sin and keep the heart surrendered to Him.

All that countless throng of the redeemed that the prophet John saw in this vision, will have come through as, by God's

grace, we must come through—out of tribulation, it may be, but with robes made white in the blood of the Lamb.

“Whence came the armies of the sky,
John saw in vision bright?
Whence came their crowns, their robes, their palms,
Too pure for mortal sight?

“Once they were mourners here below,
And poured out cries and tears;
They wrestled hard, as we do now,
With sins and doubts and fears.

“From desert waste, and cities full,
From dungeons dark, they’ve come,
And now they claim their mansions fair,
They’ve found their long-sought home.”

The Seventh Seal

The next word of the prophet was :

“When He had opened the seventh seal, there was silence in heaven about the space of half an hour.” Rev. 8:1.

“*Silence in Heaven.*”—The opening of the seventh seal brings the second advent. When Christ comes in power and glory, all the angels come with Him. Thus there is silence in heaven. Heaven is emptied of angels. They are all with the Saviour, gathering the redeemed who are brought forth in the resurrection.

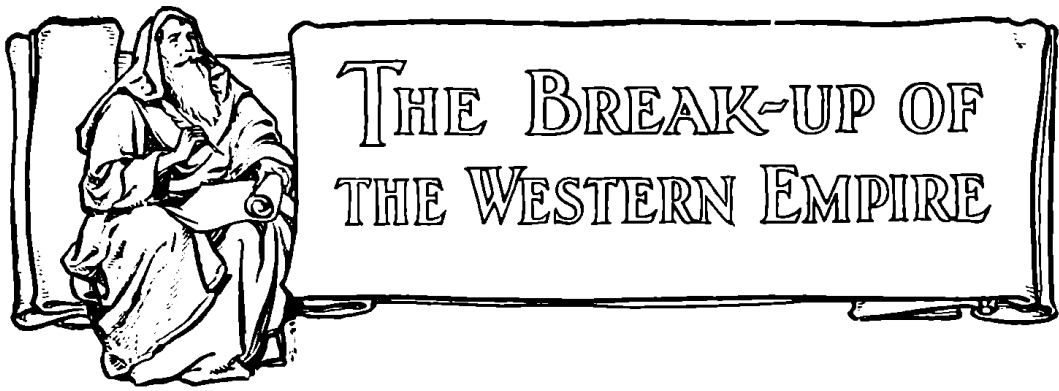
Then the righteous return with Christ to heaven, and “all the holy angels with Him,” and again heaven will resound, and all the universe as well, with songs of praise. There will be no more “silence in heaven.”



U. CHENA, ARTIST

INVASION OF THE ROMAN EMPIRE
BY THE HUNS

Attila, their leader, said, "Lo, I am
the hammer of the world."



Now the scene of the prophecy changes. The visions of the seven churches and the seven seals foretold religious history through the centuries.

Now the sounding of seven trumpets leads us into secular history. The break-up of the original Roman Empire of the West is foretold in symbols astonishing in their historical detail. Of a truth, the Revelation is the word of One who knew the end from the beginning.

Long before, in the days of Babylon, Daniel the prophet had written of the fourth great empire, Rome: "The kingdom shall be divided." In the prophecy of the seven trumpets we are watching the barbarian onslaughts that divided the empire.

"I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." Rev. 8:2-6.

Trumpets of War

In common usage the trumpet stands for war. One historian, who died in the year 395, just before the barbarian nations fell upon Rome, uses this same figure of trumpets as he describes the gathering forces on the border of the empire. He was not a Christian, and his description had no reference to the prophecy. But we read in the "History" of Ammanius Marcellinus such words as these:

"While the clang of trumpets was ringing in men's ears, . . . the storms of angry fortune surrounded the commonwealth."—*Book 14, chap. 1.*

"The trumpets of internal disaster were sounding."—*Book 29, chap. 1.*

It is the very picture of the prophecy written on Patmos centuries before.

The casting of fire into the earth, with convulsions following, fitly symbolizes the upheavals that came into the field of Western Rome, as we shall see. Habershon, an old Church of England writer, graphically wrote of these symbols and the events for which they stand:

"In Psalms 18:8 the wrath of God is compared to fire; and the effects of His wrath, which are war, famine, and other scourges, are described under the same simile. And thus it is explained by Sir Isaac Newton. . . . Such a fire was cast upon 'the earth,' the Roman world, the territorial platform of prophecy; 'and there were voices, and thunders, and lightnings,' wars and hostile invasions; 'and an earthquake,' or a complete overturning of the established order of things. So complete indeed was the change effected by the first four trumpets alone, that new forms of government, new manners, new laws, new dresses, new languages, new names of men and countries, were everywhere throughout the Western Empire introduced."—*"An Historical Exposition," pp. 121, 122. London, 1841.*

1. The First Trumpet—The Gothic Invasions

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Rev. 8:7.

The prophecy is symbolic. The desolation of the peoples of the western "third part" of the Roman Empire is pictured here. Like hail out of the north, and like fire, the Gothic tribes fell upon Rome in the days of Alaric (410 A. D.). Note how writers of the time, and modern historians as well, lay hold of the same figures of speech—hail and fire and blood—to describe the desolating tempest.

Writing in the midst of it, Claudian, the Roman poet, pictured the Gothic invasion almost in the prophet's language:

"Then, like disease, or pelting hail, they spread,
Through bars and narrow ways, as Furies led."

Gibbon, the historian of the break-up of Rome, tells how the Gothic nation was on the move "at the first sound of the trumpet" (chap. 30). "The North," he says, "was agitated by a furious tempest" (chap. 26); and he describes the "flaming villages" and "the deep and bloody traces" of the Gothic march upon Gaul (France) and Italy.

The prophecy of the first trumpet had foretold it centuries before—"hail and fire mingled with blood." Alaric, the Gothic leader, who twice penetrated to Rome (in 408 and 410 A. D.), felt that he was an agent of divine justice. Sozomen, the Greek, who was born in 400 A. D., wrote in his church history of this period:

"All persons of sense were aware that the calamities which this siege [of Rome, by Alaric] entailed upon the Romans were indications of divine wrath, sent to chastise them for their luxury, their debauchery, and their manifold acts of injustice toward each other, as well as toward strangers. It is said that when Alaric was marching against Rome, a monk of Italy besought him to spare the city, and not to become the author of so many calamities. Alaric, in reply, assured him that he did not feel disposed to commence the siege, but found himself compelled by some hidden and irresistible impulse to accomplish the enterprise."—*"Ecclesiastical History," book 9, chap. 6.*

"Penetrate to the city" was the command that seemed to ring in his soul. Even Claudian, pagan as he was, repeats the story in his poem on the invasion. He puts into Alaric's mouth the words,

"To me no dreams; no birds their pinions rear;
But from the wood a voice we plainly hear
Exclaims, 'O Alaric! no more delay;
This very year, now Latium's Alps give way,
E'en to the city penetrate shalt thou:
'Tis fixed, thy progress thither to allow.'"

So, as divinely foretold, at the sounding of the first trumpet, the Gothic invasion broke like a tempest out of the North upon the Western Empire.

The city of Rome was sacked, but the Gothic forces pushed on southward, where Alaric died. His successor led the Goths northward, out of Italy, to settle in Southern France and

Spain. The great city still stood, but the spoiling of it shook its prestige and startled the Roman world. If men had been listening to ancient prophecy, they might have heard a voice from the book of Daniel crying, "The kingdom shall be divided."

Now sounds the second trump of war.

2. The Second Trumpet—The Vandal Attack by Sea

"The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Rev. 8:8, 9.

The Vandals, a Germanic tribe, had reached Northern Africa and made Carthage the seat of a naval power. Now Rome was stricken from the south by this Vandal sea power. Note again how Claudian, writing at the time, pagan though he was, dropped into language similar to that of the prophecy written centuries before:

"The arctic quarter scarcely found repose,
When towards the other pole a tempest rose.
Lest any should escape thy triumph's round,
The trumpet from the south began to sound."

In the prophecy, the sounding of the second trumpet brought a sea power into action, like a burning mountain cast into the sea. Bury says:

"The Vandals were unique among the German nations by the fact that they maintained a fleet."—*History of the Later Roman Empire*, Vol. I, p. 162.

They swept the Roman seas. Sidonius, the Christian poet of the time, wrote:

"Here the stern Vandal spreads his thousand sails,
And yearly for our ruin courts the gales.
Strange fate! upon our shores swart Afric throws
The nations reared amid Caucasian snows."

In the year 455 this Genseric, who felt, as did Alaric, that he was an agent supernaturally called to bring judgment

upon Rome, sacked the great city. He loaded his ships with spoil. Included in this treasure were the golden candlestick and other utensils taken by Titus long before from the temple in Jerusalem.

Elliott says of these naval victories by the Vandals:

"Twice, on occasions alike memorable, the Roman navies, with vast preparations, were collected to destroy the Vandal power. But suddenly and most disastrously, in the harbors of Carthagenæ and Bona, . . . they were utterly destroyed; in the latter case by fire-ships driven among them in the obscurity of night. So that the remainder of the prediction was fulfilled also. The fire of the Vandal volcano might not spend itself, until not only what was habitable in the Western sea was destroyed, but 'the third part of ships' also."—*Horæ Apocalypticæ*," Vol. I, p. 356.

3. The Third Trumpet—Attila's Huns

"The third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8:10, 11.

Attila, leader of the Huns, had agreed with Genseric to attack the empire from the north and east while the Vandals struck from the sea. This third trumpet of the prophecy designated the river regions as the scene of the bitter attack. It was just here in the region of the "fountains of waters," that Attila directed his blows at the Roman Empire of the West.

The prophecy described Attila's entry into the scene under the symbol of a falling star, or meteor, flashing out and disappearing. That was the very nature of the Hunnic invasion. The historian of the later empire says:

"The rise of the great Hunnic power, which threatened European civilization in the fifth century, was as sudden and rapid as its fall."—*History of the Later Roman Empire*," J. B. Bury, Vol. I, p. 161.

Jordanes, the Goth, who wrote in the next century, tells how "the race of the Huns, fiercer than ferocity itself, flamed forth."

A flaming star was the prophetic symbol, and ever the historians repeat the figures of the prophecy, uttered long centuries before. Attila gloried in the title a French hermit bestowed upon him in the words: "Thou art the Scourge of God, for the chastisement of the Christians." Attila himself cried out in language suggestive of the prophecy of Revelation: "A star is falling before me and the earth trembling. Lo, I am the hammer of the world." (Quoted by Dean William Herbert, "Works," Vol. III, pp. 449, 459.)

Almost he won the day on the plains of northeastern France, where in our own day vast armies have contended for victory. But the forces of the empire and of the Western Goths smote Attila in that decisive battle of Chalons, and drove him back across the Rhine.

In a suggestive paragraph, William Whiston (successor of Sir Isaac Newton at Cambridge) notes how exactly the prophecy of four hundred years before fixed the bounds of Attila's meteoric dominion in the region of the river sources of Central Europe:

"What is here also very remarkable, is that when sometimes he ventured beyond the bounds of this trumpet, he was beaten, or at least failed of his design. Thus in his first onset, as soon as he went beyond the Rhine, farther into France, belonging to the foregoing trumpet, he was miserably beaten by Actius, the Roman general. . . . Thus also, when he went to destroy Rome, he failed of his design; as he did also of another in France afterward. As if whatever was beyond the strict bounds of this trumpet, 'the rivers and fountains of water,' was equally beyond his power and the force of his arms also."—*An Essay on the Revelation of St. John*, p. 187.

4. The Fourth Trumpet—Rome's Imperial Glory Extinguished

"The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Rev. 8:12.

Still the war trumpet sounded the note of doom over the western third of the empire, the territory of the original iron monarchy of Rome. Speaking of earlier imperial times, the

historian Freeman recognizes this natural threefold division of the empire :

"These three parts of the Roman Empire, the really Roman, the Greek, the Oriental."—*"Historical Geography of Europe,"* p. 72.

The Imperial Lights Extinguished

At the sounding of the fourth trumpet, the prophet beheld the extinction of the glory that had been ancient Rome. The Scottish writer, Alexander Keith, well says :

"In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate, shone like the sun, the moon, and the stars."—*"The Signs of the Times,"* Vol. I, pp. 262, 263.

It was so natural a figure of speech that Jerome, writing from Bethlehem, uses it as he describes the consternation with which the East had heard of Alaric's sack of the city of Rome :

"When the bright light of all the world was put out, or, rather, when the Roman Empire was decapitated, and, to speak more correctly, the whole world perished in one city, 'I became dumb and humbled myself.' "—*"Nicene and Post-Nicene Fathers,"* Vol. VI, p. 500.

But the light of the imperial sun had not then been fully extinguished in Rome. It continued with ever-dimming glory, until 476 A. D., when the barbarian soldiers of the empire in Italy tired of the shadowy rule of puppet emperors. They elevated their chief, Odoacer, to the virtual kingship of Italy. He set aside the last emperor of Rome, and proposed to the senate that the emperorship of the West should be abolished. As Elliott says :

"The authorities bowed in submission to him. The last phantom of an emperor, whose name, Romulus Augustus, was singularly calculated to bring in contrast before the reflective mind the past glories of Rome and its present degradation, abdicated; and the senate sent away the imperial insignia to Constantinople, professing to the emperor of the East that one emperor was sufficient for the whole of the empire. Thus of the Roman imperial sun that third which appertained to the Western Empire was eclipsed, and shone no more. . . . Thus in the West, 'the extinction of the empire' had taken place; the night had fallen."—*"Horæ Apocalypticæ,"* Vol. I, p. 358.

However, the moon of the venerable consulship still shed some light in the darkening imperial night.

But the moon of this third part of the empire was to be extinguished also, as the prophecy had foretold.

"The Roman Consulship Extinguished by Justinian, A. D. 541," is the title of Gibbon's paragraph dealing with this matter. The historian unconsciously repeats the very figure of the prophecy, because the prophecy so accurately and exactly pictures the thing that was to come to pass. Gibbon says:

"The succession of consuls finally ceased in the thirteenth year of Justinian [541 A. D.], whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom."—*"Decline and Fall of the Roman Empire,"* chap. 40, par. 30.

Thus the ancient light of the famed consulship was "extinguished."

Now the senatorial dignities were also to pass—"the third part of the stars." The last of the luminaries of the ancient Roman imperialism were to be extinguished. Here again let Gibbon tell how the senate's light went out about 553 A. D.:

"After a period of thirteen centuries the institution of Romulus [the senate] expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council or constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freedmen of the Roman senate!"—*Id.*, chap. 43, par. 17.

Pope Gregory the Great (590-604) cried out in awe at the passing of the ancient glory:

"Where is the senate? Where are the people? . . . All the glory of earthly dignity has expired from the city."—*"Homilies on Ezekiel,"* cited in Dudden's *"Life of Gregory the Great,"* Vol. I, p. 185.

Thus had passed the ancient glories of imperial power in Rome—the sun of the emperorship, the moon of the consulship, and the senatorial stars that once had shone so brightly. As Byron wrote:

"The Goth, the Christian, time, war, flood, and fire,
Have dwelt upon the seven-hilled city's pride;
She saw her glories star by star expire,
And up the steep barbarian monarchs ride."

The historian who traces the decline, as the waves of barbarian invasion came down upon the Western Empire, must needs describe the scene in apocalyptic figures of speech, though with no thought of commenting on the prophecy. For further example of this, take the following paragraphs from Grant Showerman's "Eternal Rome:"

"The coming of Alaric was a storm cloud that burst and covered the earth with darkness, but passed and left the sun still shining.

"The sun was lower in the sky, however, and shone with fainter light. There were other obscurations, and at each one's lifting, the shadows were longer. . . .

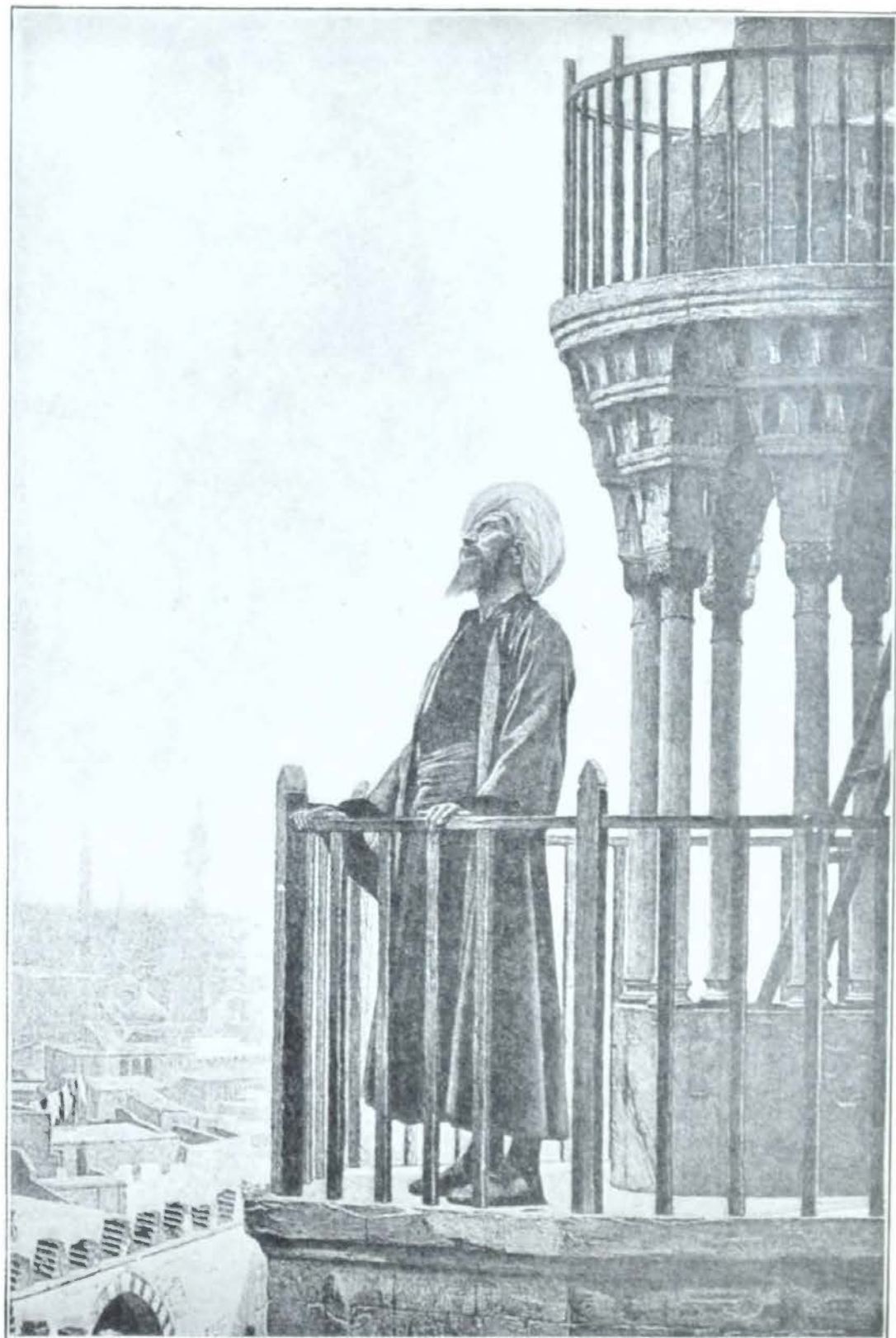
"The practical disappearance of Byzantine authority from Rome may be called the final coming of the night. The City of this World had perished utterly; the City of God [papal Rome] now sat on the Seven Hills, and even its citizens despaired."—*Vol. II, pp. 338-340.*

This reference is to the ruin that came upon Rome in the long struggle that Justinian waged against the Goths and the desolation that the Lombard invaders later wrought. For a time during the Gothic Wars (in the year 547) the city of Rome had been abandoned. It was the end of the ancient city.

"Where now the haughty empire that was spread
With such fond hope? Her very speech is dead."

But all the time, while the old imperial glory was passing, the power of the Roman Papacy was growing. The ancient throne of the Cæsars, abandoned by emperors, was now the seat of a papal succession, rulers of a spiritual Roman Empire that took the place of the old empire. The prophecy of Daniel had foretold the rise of this ecclesiastical power out of the division of the Roman Empire. The Revelation has in this eighth chapter described the break-up of the empire of the West, which now gave place for the full development of the papal monarchy ruling "over the kings of the earth." And all this was foretold in the prophecy long centuries before. Only the living and true God could have written it here before it came to pass.

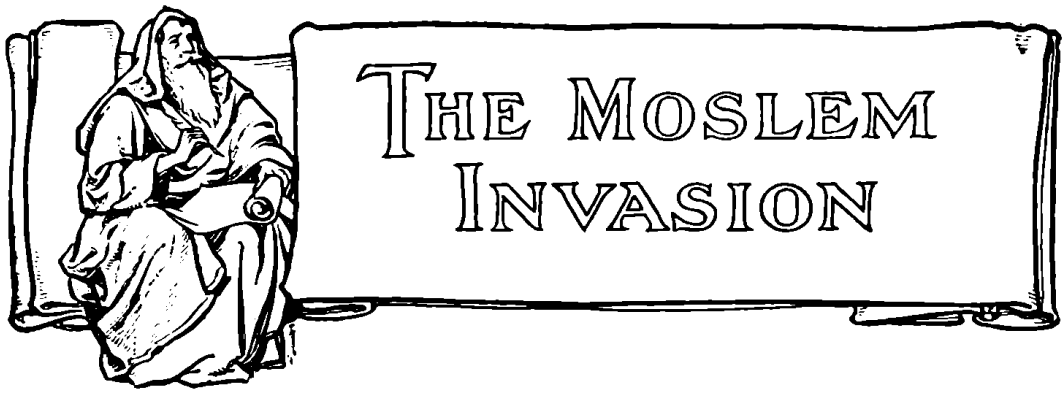
Now the scene shifts from the West to the Eastern Empire.



J. L. GEROME. ARTIST

**THE MOHAMMEDAN CALL
TO PRAYER**

Five times daily, from the minaret of every mosque is heard the call to worship Allah, and acknowledge Mohammed as his prophet.



UNDER the fourth trumpet the prophet had beheld the extinction of the imperial glories of the Western Roman Empire.

Now the field of the vision changes. And so desolating in character were the events to come that there was a pause in the unrolling of the scroll of prophecy, while an angel proclaimed the nature of the trumpets next to sound. Says the prophet:

"I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound." Rev. 8:13.

The fourth trumpet had dealt with events of the fifth and sixth centuries in old Rome on the Tiber. All history makes clear to us that the event of next importance, as affecting the empire, was the rise of the Mohammedan power in the seventh century. Out of the desert of Arabia swept the Saracens, inspired by the new religion of Mohammed. That religion from the desert set in motion the forces that ultimately destroyed utterly the Eastern Empire, taking over its capital, Constantinople, the new Rome on the Bosphorus.

Note how the imagery of the prophecy now takes on the hue of the Near East.

5. The Fifth Trumpet—The Saracens Swarm Out of the Desert

"The fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened

by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." Rev. 9:1-3.

The word which our translators render "bottomless pit" means a waste, or place of emptiness. That is exactly what the Arabian desert region stands for in modern speech. Colonel Thomas Lawrence, the famed leader of the Arabian forces in the World War, says:

"We who have gone out to discover the meaning of the desert have found only emptiness—nothing but sand, wind, soil, and empty space."—*Asia Magazine*, August, 1920.

The prophecy seems almost to name Arabia as the place from which the invasion was to come, when it uses the word "abusos," a waste, or abyss, translated "pit." Hughes's "Dictionary of Islam" says of the word "Arabia:"

"The word probably signifies 'a barren place,' 'desert' (Heb., Arabah)."

The invasion foretold by the prophecy was to sweep out from the desert wastes under an influence symbolized by a fallen star. A fallen star naturally suggests a false religious teacher or system. One historian of the Near East, with not a thought of the prophecy, chooses similar language to describe Mohammedanism as the inspirer of the desert tribes. As he reaches this point in the history, he says:

"At that juncture, however, like a meteorite from the blue, there came into the world a new religion; a religion primarily of power and not of love; a militant fanaticism appealing partly to the evil which lies in men and only partly to the good."—"A Short History of the Near East," William S. Davis, p. 100.

The religion of Mohammed was the key that opened an abyss of darkness and set the Saracens in motion.

"E'en meek religion, at her stern command,
In arms exulting, fiercely waves the brand;
And through destruction's van to conflict driven,
Proclaims the bloodstained sword the key of heaven.
'The key of heaven and hell,' Mohammed cries,
'On each believer's holy saber lies!'"

—*Beresford*.

It was in the year 612 A. D. that Mohammed, the prophet of the new religion, having won a handful of followers, publicly announced his mission. Through stormy times, at first, he won his way. Ere long he was at the head of the Arabian tribes. The new teaching was the motive power, the key to unlock the strange and unknown forces of the desert. As Gibbon says:

"The Arabs or Saracens had languished in poverty and contempt till Mahomet breathed into those savage hordes the soul of enthusiasm."

Now the Saracens—the word means "desert dwellers"—poured forth.

"A smoke out of the pit, as the smoke of a great furnace"—that was the symbolic picture as the prophet watched the clouds of invasion sweep out of the desert.

The historians repeat this symbolism of clouds of smoke or dust sweeping the land. They can hardly describe the picture otherwise. Schlegel says in his lectures on "The Philosophy of History:"

"There broke out among the nations of Asia that mighty conflagration, whose flames were scattered over the terrified globe by the sons of the desert, guided by their new prophet of unbelief."

A more recent writer, Professor Davis, in his "Short History of the Near East," likens the onset of the Saracens to a "cloud" rolling up from the desert:

"The Persian war ended in 628. Five years later the cloud of Saracenic invasion rolled northward from the Arabian deserts."—*Page 32.*

Five centuries before, on the Isle of Patmos, the prophet penned his description, and the voice of history must needs bear witness to the fulfillment of the prophecy. "Before it came to pass I showed it thee," says the Lord (Isa. 48:5), in order that men may know that Holy Scripture is the voice of the living God.

"The sun and the air were darkened," says the prophecy. The metaphor is true to nature. Niebuhr, in his "Travels

Through Arabia," described the appearance of the locust swarms of the desert:

"The swarms of these insects darken the air, and appear at a distance like clouds of smoke."—*Vol. II, p. 337.*

Like Locusts

These warriors came forth like "locusts upon the earth," says verse 3. Here again all history repeats the likeness.

Sir William Muir, in his classic history, "The Caliphate," says of the coming forth of the Saracen armies:

"Onward and still onward, like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth, and hastening northward, spread in great masses to the east and to the west."—*Page 44.*

In his history, "The Ottoman Empire," Edward Upham remarks:

"The Persian Empire soon attracted the arms of 'these locusts,' as the swarms of hungry Saracens were not inaptly called."—*Vol. I, p. 40.*

Tormentors of the Empire

These Saracens, the prophecy foretold, were to torment, but not actually to destroy, the empire of the East. The fall of the empire was reserved for the power that was to rise at the sounding of the next trumpet. The prophecy continues the picture of the Saracenic invasions:

"To them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." *Rev. 9:5-11.*

To "torment," not to "kill." The Eastern Empire was not to fall under this Saracen power. The Saracens "ravaged" the empire, as the historians tell; they oppressed it with bitter "tormentings;" but they could not subdue it. Charles Diehl, in his "History of the Byzantine Empire," says:

"Fruitlessly the Arabs assailed the Byzantine capital by land and sea for five whole years (673-678): they did not succeed in taking it."
—Page 44.

The "Scorpion" Sting.—The poison of the serpent or of the scorpion suggests a false religion. An early commentator, Joseph Mede, who wrote in the seventeenth century, declared that these Saracens were the first in history to set out for world conquest in the name of religion:

"The tail, therefore, of a scorpion, with the sting, denotes the propagation of that diabolical false prophecy of Mohammed, with its whole apparatus, on which the Arabian locusts relying, not less than on warlike force, inflicted hurt, alas, wherever they went. Nay, this train of foulest errors, the Saracens first, from the creation of man, drew after them; and I believe no nation before them relying on a similar imposture in religion, and under the pretext of destroying the worship of idols, ever contended for the empire of the world."—"*Clavis Apocalyptica*," on *Revelation* 9.

Mohammed sent his followers out of the desert with "the sword in one hand and the Koran in the other" to subdue the nations; and in our own day, as Cash says:

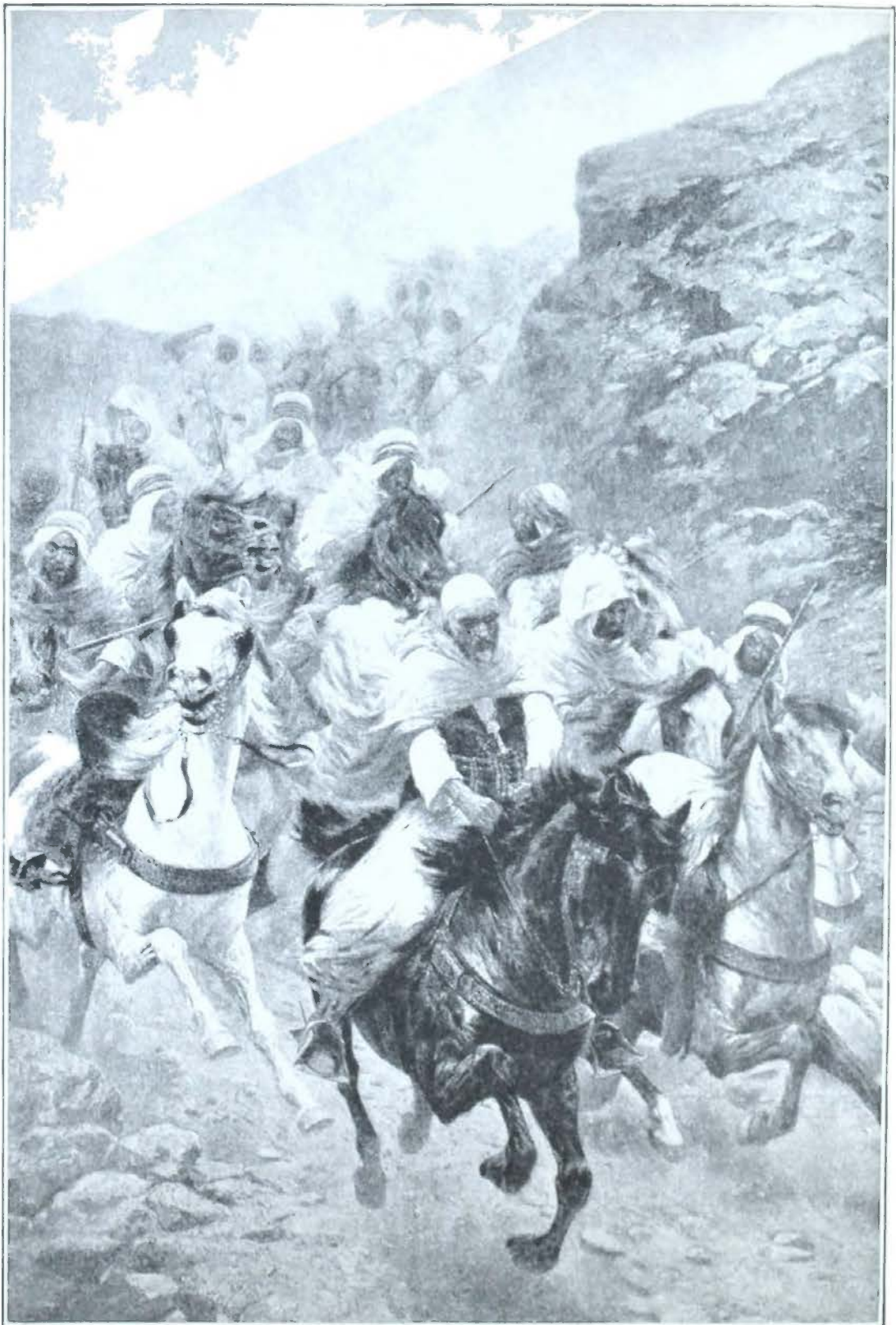
"To over two hundred and thirty million people he is still the world's greatest man, the last and final prophet, the hope of the world."
—"The Expansion of Islam," p. 12.

"Genius of fraud—or fancy! thou whose hand
In Hera's cave the wild delusion planned!
Whate'er thou wert, how darkly wide have rolled
The clouds of error from thy secret hold!
An Arab's name remoter realms obey
Than Rome's imperial scepter e'er could sway."

—Beresford.

Hastily must we pass over still further identifying features.

"*Like Unto Horses Prepared Unto Battle.*"—The Saracen armies were mostly cavalry. And any one looking at the



ALFRED PARIS. ARTIST

**A MOHAMMEDAN HORDE
IN RETREAT**

The powerful Moslem invaders, who had struck terror into Europe, were repulsed at Tours by Charles Martel, and eventually driven from Spain.

magnified picture of the head and shoulders of a "saga locust" would at first glance think he was looking at a horse clad in armor. In fact, the old Italians called the locusts by a name meaning "little horses."

"Crowns Like Gold."—Ezekiel long centuries before had likened the turbans of the desert people to "beautiful crowns upon their heads." Eze. 23:42.

Faces, Hair, Breastplates.—"Faces as the faces of men," "hair as the hair of women," "breastplates of iron." Of these identifying marks Elliott says:

"Pliny, St. John's contemporary at the close of the first century, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the mustache on the upper lip, or the beard; that 'venerable sign of manhood,' as Gibbon, in Arab phraseology, calls it. . . . The Saracen policy was the wearing of defensive armor. The breastplate of iron was a feature of description literally answering, like the three others, to the Arab warriors of the sixth or seventh century."—*"Horæ Apocalypticæ," Vol. I, pp. 411-413.*

Their Torment Restricted

In verse 4, which we have passed over, the shield of God's protection was held over His servants who were loyal to His word of truth in the days of this first-woe trumpet: "It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

If we had the history of those times in greater detail, we would be better able to place on record the fulfillment of this command. These locust swarms were destroyers of idolatry and image worship, but they were to spare those who were still true to God in those days of apostasy.

In view of the prophecy that these hordes would be commanded not to destroy growing trees and green verdure, and to spare those having the seal of God, it is interesting to note the instruction that Caliph Abu-beker gave as the armies of Arabia went forth into the Roman Empire. It was a strange command, which Gibbon quotes as follows:

"When you fight the battles of the Lord, acquit you like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay 'tribute.'"—*Gibbon's "Decline and Fall," chap. 51, par. 10.*

The Invaders Turned Back

The Saracen forces had crossed from Africa into Spain, at the Strait of Gibraltar, and were pushing through France, intent on the conquest of Europe. But they were turned back by Charles Martel and his army on the field of Tours (726 A. D.). They were restrained on the borders of those districts where lived the Waldenses, the Vaudois, and other peoples who were holding to truth.

There is a striking comment on this prophecy of Revelation 9:4 by William Whiston. Speaking of the fact that the Saracens were to be restrained from hurting those who had the seal of God, Professor Whiston wrote:

"Those who have the best plea from history, being indeed really witnesses against the idolatry and corruptions of the church in that age, were such as inhabited some parts of Savoy, Piedmont, Milan, and perhaps some in the southern parts of France; i. e., the forerunners or first authors of the Waldenses and Albigenses, of whom those were the habitations. And the providence of God was so remarkable in delivering these people from the plague of the Saracens, that when, 726 A. D., they attempted these southern parts of France, they were so terribly destroyed, and with so little slaughter on the other side, that history can scarce afford a parallel."—*"Essay on the Revelation of St. John," p. 194. London, 1744.*

Many historians comment upon the utterly unforeseen nature of this irruption of Islam. Talcott Williams, in the book, "Turkey, a World Problem," says:

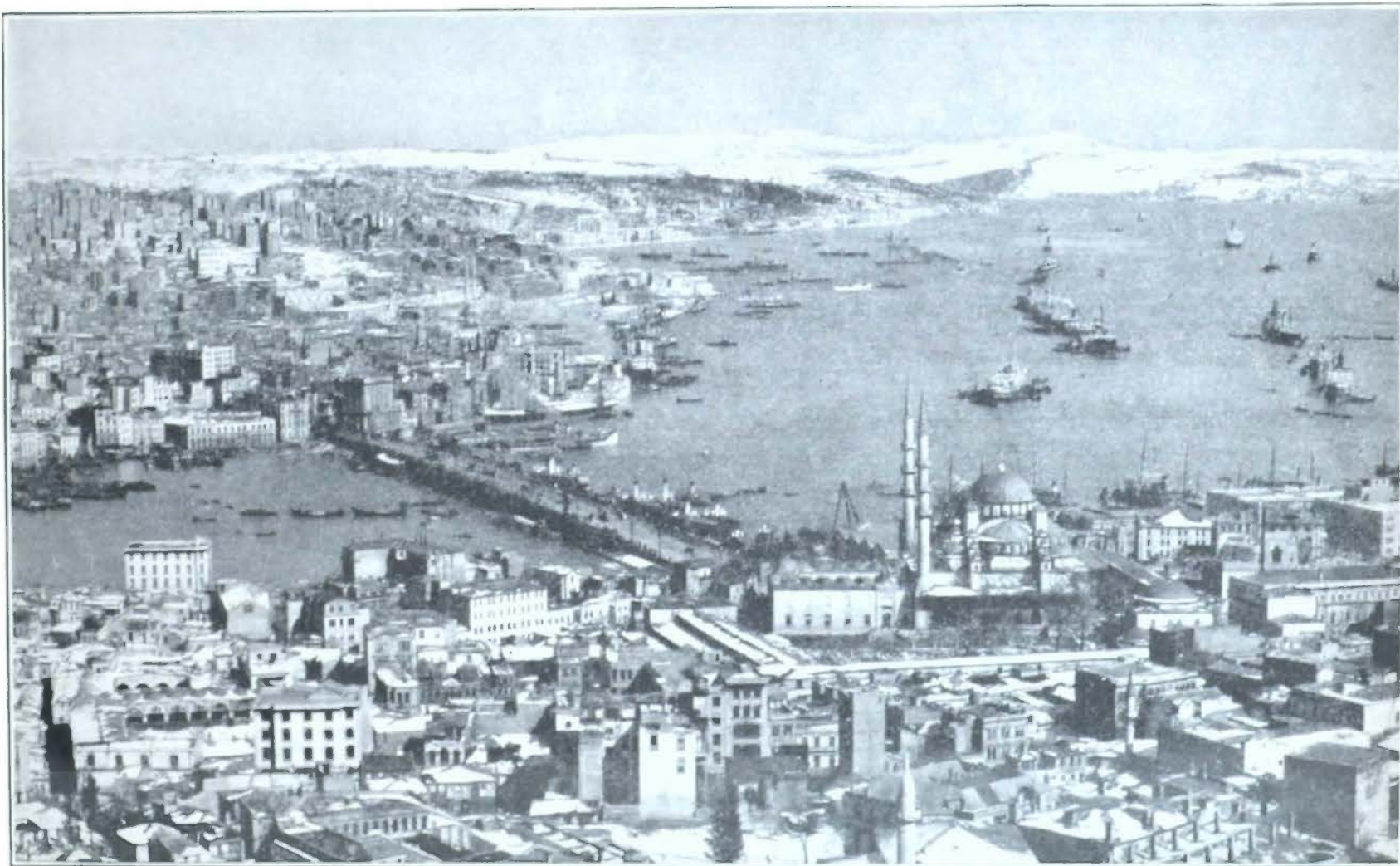
"Without warning, without apprehension, and without prediction, the Arab broke from the South and covered all of the Roman Empire south of the Taurus and extended from the Indus to the Atlantic."—*Page 54.*

But it was not entirely "without warning." Nearly six hundred years before, on the Isle of Patmos, the prophet foretold it on the page of Holy Writ. The event was foreseen in the "sure word of prophecy." Not only was the rise of this power foretold, but also the restricting of the Saracen field of destruction and the cessation of their career of conquest. This cessation is one of the marvels of history. Hallam, in his "History of the Middle Ages," says of the early Saracen conquests:

"These conquests, which astonish the careless and superficial, are less perplexing to a calm inquirer than their cessation; the loss of half the Roman Empire, than the preservation of the rest."—*Book 6, p. 54.*

But the conquest of the empire was to be by another power, according to the prophecy. After years of tormenting, militant Islam fixed its seat on the Tigris, beyond the Euphrates, beyond the ancient frontier of the Roman Empire. There the famed capital, Baghdad, was built, and the Saracens were no longer a menace to the empire.

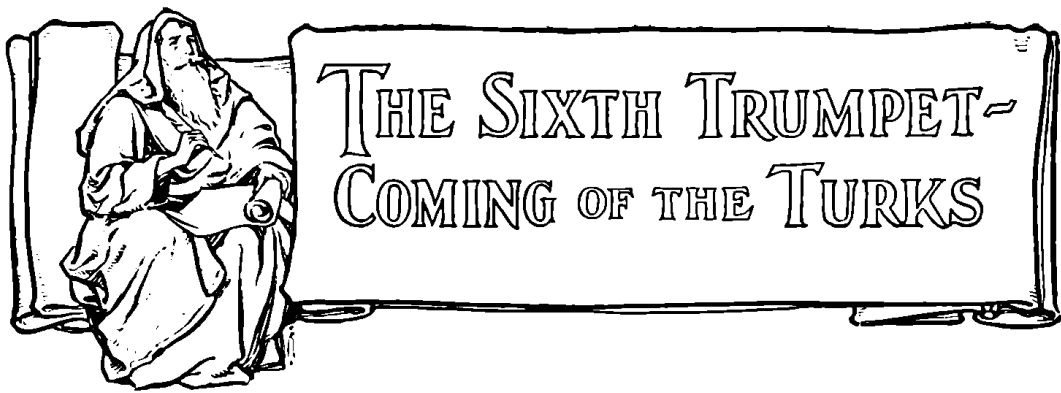
"The days of the conquest indeed were past," says Freeman in "The Saracens," page 98. "From this epoch," says Hales, "the Saracens became a settled nation, and ceased to torment."—*"Sacred Chronology," Vol. III, p. 616.*



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CONSTANTINOPLE, NOW
KNOWN AS ISTANBUL
234

"At last Mahomet II, called the Conqueror, determined to take Constantinople and the few remnants of the empire left."



THE fifth trumpet had sounded the coming of the Saracens from the desert, to "torment" the Roman Empire.

The sixth trumpet sounds an invasion from the Euphrates region that was finally to "slay" the Eastern "third part" of the empire.

6. The Sixth Trumpet—The Turkish Onset

"The sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." Rev. 9:13, 14.

From of old this prophecy so plainly pointed to the Turkish invasion that early Scripture commentators, who lived in the days when the Turkish power was still a terror in Europe, recognized how exactly the history had fulfilled the prophecy. John Foxe—he who wrote the "Book of Martyrs"—is said to have been the first to recognize the Turks in this prophecy. He wrote in the year 1563:

"Among all the prophecies both of the Old Testament and of the New, there is none that painteth out the anti-Christian kingdom of the Turks better than doth the Revelation of St. John, whose words let us weigh and consider. . . . By loosing the angels who had rule of the great river Euphrates, is signified the letting out of the east kings, that is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed, as we see it this day hath come to pass."—"*Acts and Monuments*," Vol. IV, p. 102.

Certain it is that at the signal of the trumpet the Turkish forces that had been gathering in all the four quarters of the Euphratean lands, were launched upon the Eastern Empire.

The "third part" of the empire is again mentioned. It is significant that there was no mention of a "third part" of men under the former trumpet, which sounded the Saracen invasion. These locusts of the desert swept into both eastern and western regions of the empire. They even threatened Italy and Rome itself. The prophecy of that trumpet was precise in that no "third part" was mentioned there. But now came the horsemen from the Euphrates; and their attack was to fall upon a "third part," manifestly the Byzantine, or eastern, third of the old Roman Empire.

After the West, the East Is Smitten

The prophecy of the eighth chapter dealt with the Western Empire. The West was to be divided, its imperial glory was to be extinguished; and so it came to pass in the Gothic invasions.

Now the prophecy turns to a similar and yet more destructive blow upon the Eastern Empire. Finlay, the historian of Greece, notes the similarity of these attacks upon Western and Eastern Rome:

"The Turks in Asia Minor acted a part not unlike that which the Goths had acted in the history of the Western Empire."—*"History of Greece," Vol. III, p. 89.*

That is exactly the way the prophecy handles the history. The historian records it afterward, but the prophecy wrote it down before it came to pass.

From its capital of Constantinople, the empire still continued the name and prestige and traditions of ancient Rome, even though the Western Empire had been divided into the kingdoms of Western Europe. Finlay says of this continuance of the imperial glory in the East:

"Age succeeded age without witnessing any sensible decline in the fabric of this mighty empire; and while the successors of Haroun Al Rashid and Charlemagne [in the West] were humbled in the dust, and their power became as completely a vision of the past as the power of Alaric and Attila, the Byzantine government still displayed the vigor of mature age."—*Id., Vol. IV, p. 39.*

"Bound" and "Loosed"

But at this time of apparent security the greatest danger was at hand. The prophecy had foretold the coming of a greater scourge than the Saracens. It was to be let loose from the regions of the Euphrates. The prophet heard the trumpet call of the second "woe:" "Loose the four angels which are bound in the great river Euphrates." Rev. 9:14.

What the Prophet Saw

The prophet saw the devastating flood let "loose." It is the very phrase that at least one historian makes use of. In his classic work on Islam in the East and West, Dr. U. Müller, of Germany, tells how the Turks were "let loose upon the tormented provinces." This is the thing the prophet saw in the vision of Patmos centuries before.

"The four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them." Rev. 9:15, 16.

How strikingly similar to the symbolic picture of the prophecy are the descriptions of the historians, as they tell of the letting loose of the Turkish horsemen from the Euphrates. Gibbon says of Alp Arslan (1063-1072):

"He passed the Euphrates at the head of the Turkish cavalry."—*"Decline and Fall,"* chap. 57.

Professor Vambéry, a historian of the Levant, says:

"Alp Arslan was the first Turkish chieftain who led Turkish cavalry across the Euphrates, and brought the classic and sacred ground of Western Asia under the dominion of the race which rules it to this day."—*"History of Bokhara,"* p. 96.

Horsemen sweeping in from the Euphrates were what the prophet saw in the vision a thousand years before. Cavalry (horsemen) sweeping onward from the Euphrates is the first picture the historian paints of the invading flood let loose upon the Eastern Empire.

One gathers from history that all Western observers acquainted with European armies, were astonished at the num-

bers of the Turkish horsemen. A French writer who visited Asia Minor in 1433 speaks of the "innumerable host" of cavalry. An English writer on this prophecy (in a book published in 1650) puts an interesting observation on record as follows:

"I well remember that living in the University of Ireland, a gentleman that newly came from Scandrown or Alexandretta told me he saw the Turkish army march by to recover Bagdet or Babylon, and that the army was above a week marching by, consisting of fifteen hundred thousand men."—"*An Exposition Upon the Revelation*" (Hezekiah Holland, editor), p. 65.

Watching these hosts in the vision on Patmos, no wonder their numbers so profoundly impressed the prophet that he said: "I heard the number of them."

"Woe!"

The sixth trumpet was a trumpet of "woe." This invasion by the Turks brought woe indeed. As the Turkish forces were preparing beyond the river, it seems that some human agent was moved to proclaim the coming woe upon the Eastern lands, much as that strange man at the siege of Jerusalem, as Josephus tells us, went up and down proclaiming "Woe" to that doomed city. Chamich, in his "History of Armenia," tells the story of the times of the Turkish invasion:

"About this period a circumstance occurred which produced a very painful sensation in Armenia. An unknown individual continually wandered over the country, crying out in the most doleful tone, 'Woe is me! Woe is me!' and therewith foretelling the destruction of the kingdom."—*Vol. II, pp. 114, 115.*

But the woeful character of the Turkish irruption into the empire is written on all pages of the history of the times. Cardinal Newman wrote:

"No race casts so broad and dark a shadow on the page of ecclesiastical history."—"*Lectures on the History of the Turks*," p. 122.

The trumpet blast of woe reverberated through all Europe.

"Think of that age's awful birth,
When Europe echoed, terror-riven,
That a new foot was on the earth,
And a new name come down from heaven."
—Lord Houghton.

For many a year the church bells of Germany called the people to pray for deliverance from the Turk. And away in Britain, as late as 1627, one early commentator on this prophecy, the learned Joseph Mede, wrote :

"The second woe, which even now, alas! presses on us, calls forth the tetrarchs of the Turks, with most numerous cavalry from the Euphrates, where they had long been staid, against the Roman world."—*Works*, p. 471.

It was woe and desolation from the first onset over the Euphrates. The historian says :

"The Turkish invasion was a scourge far heavier than that of the Saracens. While the latter, when bent on permanent conquest, offered the tribute as alternative to the 'Koran or the sword,' the Seljouks were mere savages, who slew for the pleasure of slaying. . . . Never, probably, even in the thick of the Teutonic invasions of the fifth century, was so much harm done in ten short years, as in Asia Minor during the period of 1071-81. By the end of the latter year the flourishing themes which had been for so long the core of the East Roman realm had been reduced to mere wastes. Thirty years after Manzikert, when the armies of the Crusaders marched from Nicæa to Tarsus, right across the ancient heart of the empire, they nearly perished of starvation in a land of briers and rivers."—*Oman's "Art of War,"* p. 222.

This Manzikert, mentioned by Oman, was one of the decisive battles of the world. It was the first real clash between the Romans and the Turks. There, in 1071, Romanus, the emperor, led his imperial army against Alp Arslan, the "Valiant Lion." There the emperor was taken captive and the Roman army utterly broken. Finlay describes the dramatic scene when the Turk announced the victory of Asia over the empire :

"As soon as Romanus approached the throne, he was thrown on the ground by the guards, and Alp Arslan, according to the immemorial usage of the Turks, descended from his seat and placed his foot on the neck of his captive, while a shout of triumph rang through the ranks of the various nations of Asia who composed his army."—*History of Greece*, Vol. III, p. 34.

Says Freeman :

"From this time dates the establishment of the Turks, as distinguished from the Saracens, in the lands which had been part of the Roman Empire."—*The Ottoman Power in Europe*."

The invasion was fully launched; and the horsemen from the Euphrates never turned back. The emperor Romanus was generously treated, but his people failed to fulfill the agreement that he had entered into with the victors. Then devastation swept the empire. Says Professor Davis:

"The Turks in the ten years following 1071 burned their way clear across Asia Minor, almost to within sight of Constantinople."—*A Short History of the Near East*, p. 78.

Chamich tells how Melickshah, son of Alp Arslan, led on his conquering hordes to the Mediterranean Sea:

"Whither being arrived, he rode into the water, drew his sword, and thrust it thrice into the waves. Then offering thanks to the Almighty for his success, he sheathed his weapon and threw it into the sea, exclaiming, 'It is the sword of God with which He has given me to rule from sea to sea.'"—*History of Armenia*, Vol. II, p. 167.

Thus the forces from the Euphrates came in to "slay" the empire, as the prophecy foretold. The onset was so fast and furious that it seemed they might end the imperial power at once. But the hour was not yet. Many an event came to delay the final fall for nearly four centuries.

The Tartar-Mongols came out of the farther East, a terror to the Turks as to Europe. Genghis Khan boasted a realm won by Tartar sword from China's Yellow Sea to the Euphrates, and from the river Dneiper, in Russia, to the Indus and the upper Ganges in India:

"The Yellow Sea has looked on me and the Dneiper knows my fame;
The Indus flood I've choked with blood, and Herat swept with flame. . . .
My chieftains—rash, relentless—rode as devils ride,
Chasing the Kipchaks, winged with fear, to the Don's great swollen tide:
Sweeping ever west and west toward the Dneiper's flow,
Till frightened men of Muskovy behold their armor glow. . . .
As locusts sweep the fertile fields, an all-devouring flood,
So doth the Tartar garner crops of loot and lust and blood."

—Garrett.

It seemed both Roman Empire and Turks might be devoured in the Tartar flood. But not so had the prophecy foretold it; and the Mongol-Tartar scourge swept back into far Asia.

Then from among the Turks near Constantinople arose Othman, a leader who gave his name to the group that rallied to his standard. Hence came the Ottoman (Othman) Turks, who steadily set their faces to take Constantinople.

Blindness seems to have fallen upon the Roman Empire of the East. Rival factions called in the Turks to help the Romans or Greeks fight one another. It was as soldiers of the imperial army that the Turkish forces first crossed into Europe. And the later emperors supplied soldiers to aid the Turkish army in reducing all Asia Minor. In 1402 it seemed Sultan Bayezid had Constantinople in his hand. Gibbon says:

"The savage would have devoured his prey if, in the fatal moment, he had not been overthrown by another savage stronger than himself."
—*"Decline and Fall," chap. 64, par. 21.*

Suddenly the second Mongol-Tartar invasion under Timur the Lame, swept in with "countless hordes." Timur shattered Sultan Bayezid's army at Angora, and put the sultan on exhibition in an iron cage. But again the Mongol flood rolled back into far Asia. The Turks were so demoralized that it "seemed impossible," says the history, "that the Ottoman fortunes could ever recover."

Larned says, in his "Seventy Centuries:"

"It is one of the marvels of history that their empire, broken and dismembered by Timur, recovered its vigor and re-entered upon a long career."—*Vol. I, p. 407.*

And it is one of the marvels of prophecy that without uncertainty or hesitation, Inspiration wrote on the page the ultimate outcome. The end of the Eastern Roman Empire was to come; and the horsemen that the prophet saw come out of the Euphrates were to deal the blow.

At last Mahomet II, called the Conqueror, determined to take Constantinople and the few remnants of the empire left. Sir Edwin Pears quotes the sultan's assurance to his armies just before the attack in 1453. Once Constantinople was theirs, he said, they would hold the key to all the Eastern Empire:

"The door would open to them by its capture, to conquer the whole of the Greek Empire."—*The Destruction of the Greek Empire*, p. 324.

The Prophetic View of the Final Struggle

This was the prophet's view of the last struggle:

"Thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." Rev. 9:17-19.

Again it was horsemen with breastplates, as in the vision of the former trumpet, picturing the Saracen invasion. Daubuz, an old-time English student, wrote of the colors described by the prophet:

"From their first appearance the Ottomans have affected to wear warlike apparel of scarlet, blue, and yellow: a descriptive trait the more marked from its contrast to the military appearance of Greeks, Franks, or Saracens contemporary."

Like the Saracens, too, there was noted here the suggestion of the poisonous sting, "like unto serpents."

Sir Edwin Pears says that one must consider the conversion of the Turks to Mohammedanism, while they were gathering in the Euphrates region, if one is to understand "how they inflicted a fatal blow upon the Roman Empire of the East."

This is the very feature introduced in the prophecy—the poison sting of false religion.

The Use of Firearms

According to the vision on Patmos, when the time came that this "third part of men"—the eastern third of the Roman Empire—was actually to be slain, a special kind of warfare was to obtain. There appeared to the prophet discharges of fire, and smoke, and brimstone, as though issuing from the mouths of the charging cavalry. That learned Presbyterian commentator, Dr. Albert Barnes, says on this prophecy:

"The exact idea, whether that was intended or not, would be conveyed by the discharge of musketry or artillery. The fire, the smoke, and the sulphurous smell of such a discharge would correspond precisely with this language. . . . One thing is certain, that this is not language which would be employed to describe the onset of ancient cavalry in the mode of warfare which prevailed then. No one describing a charge of cavalry among the Persians, the Greeks, or the Romans, when the only armor was the sword and the spear, would think of saying that there seemed to be emitted from the horses' mouths fire, and smoke, and brimstone."

It is remarkable that the siege of Constantinople was the first great siege in which firearms and gunpowder played the deciding part. Robert Byron, in the book, "The Byzantine Achievement," says:

"The fall of Constantinople, as became the *doyen* of Christian medieval civilization, was the first event of cardinal historical importance to be wrought by the primary weapon of modern warfare, gunpowder. Cannon, it is true, had been used in European battles since Crécy; but rather in the manner of an Eastern potentate's elephants, to alarm by unfamiliarity, than for the worth of their damage. The young sultan now determined to put this worth to the test. . . . But for the artillery, the siege of 1453 must have failed."—*Pages 290, 291.*

What a reproduction of the picture of the ancient prophecy written on Patmos near fourteen centuries before—horsemen and armies overwhelming this "third part of men" by weapons discharging fire and smoke and death! A recent Greek historian, Professor Mijatovich, quotes a description of the scenes of the siege of Constantinople from an old Slavonic chronicler:

"The reports of rifles, the ringing of the bells, the clashing of arms, the cries of fighting men, the shrieks of women and wailing of children, produced such a noise that it seemed as if the earth trembled. Clouds of smoke fell upon the city and the camp, and the combatants at last could not see each other."—"*Constantine, the Last Emperor of the Greeks,*" p. 156.

"A sad and solemn task to hold
The midnight watch on the beleaguered wall.
The heavy clouds were as an empire's pall."

The capital of the Eastern Empire fell. Mijatovich says of the woeful scene:

"No other event in history can be compared with it, unless it be the fall of Jerusalem."—*Id.*, p. 223.

As Sultan Mohammed II rode his horse into the palace after Constantinople fell, he recited the verse of a Persian poet,

"Now the spider draws the curtain
In the Cæsar's palace hall."

The great city of the Eastern Cæsars—the New Rome of the East—was no longer capital of old Byzantium. But fragments of the empire still remained to be gathered in. Trebizond, to the east, along the Black Sea, preserved the name of empire, and certain states in Greece had maintained independence of Constantinople even before the city's fall.

Mohammed went straight forward to destroy the whole Empire of the East. The "Historians' History of the World" says:

"The capture of Constantinople terrified the ancient countries of the Byzantine Empire. Greece was dismayed by this disaster. From the Morea and from the islands the people fled without knowing whither. The sea was covered with vessels and barks carrying the families of the Greeks and their riches. . . .

"Profiting by the terror which the fall of Constantinople had spread as far as the Danube, Muhammed actively pursued his work of conquering the entire Illyrian Peninsula. In the Peloponnesus, Demetrius and Thomas Palæologus, brothers of the last emperor of Byzantium, submitted to the imposition of an annual tribute of twelve thousand ducats. Their base servility delayed their fall only a few years; eight years later, in 1462, Muhammed reunited the Peloponnesus to his states."—*Vol. XXIV*, p. 329, quoting from *A. de la Jonquiere*, "*Historie l'Empire Ottoman*."

The historian E. A. Freeman tells it again:

"And now that the imperial city was at last taken, Mahomet seemed to make it his policy both to gather in whatever remained unconquered, and to bring most of the states which had hitherto been tributary under his direct rule. Greece itself, though it had been often ravaged by the Turks, had not been added to their dominions. . . . The empire of Trebizond was conquered in 1461, and the island of Lesbos or Mytilene in 1462. There was now no independent Greek state left."—"*The Ottoman Power in Europe*," p. 116.

The Roman Empire of the East was dead. It had been slain by those horsemen from the Euphrates, as the prophecy of Patmos foretold.

How exact in every detail is the "sure word of prophecy." In these things of prophecy we again and again meet the assurance that the voice of the living God, who knew the end from the beginning, speaks in this book of Holy Scripture. And He thus foretells the things to come in order that men may put their trust in Him and let Him save them:

"That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:19-21.

The West Unrepentant

The manifest judgment upon the Eastern Empire, overthrown by the Mohammedan Turks, wrought no repentance in other parts. Mohammedanism was a scourge upon image and picture worship, with its "idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk." Rev. 9:20. But while this "third part of men" were "killed by the fire, and by the smoke, and by the brimstone," which seemed to the prophet's view to issue out of the mouths of the rushing cavalry horses, it is said of other parts that escaped these judgments: "The rest of the men which were not killed by these plagues . . . repented not of the works of their hands."



KAREL OOMS, ARTIST

THE FORBIDDEN BOOK

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The Bible was prized in those days, when to be discovered reading it meant torture—perhaps death.



WHILE, under the sounding of the sixth trumpet, the Roman Empire of the East was being smitten to the death by the Turkish invaders from the Euphrates, events of great moment were taking place in the West. The long period of papal supremacy was drawing toward its end, and the forces of the great Reformation of the sixteenth century were about to appear.

The "Two Witnesses"

This eleventh chapter deals with the witness borne by Holy Scripture during all the Dark Ages that fell upon Europe when the Roman Papacy held unbroken dominion. The prophecy of Daniel had ages before foretold this period of 1260 years of papal supremacy. (See Dan. 7:25.) Though for the allotted period the saints and times and law of the Most High were given into the hands of this persecuting power, the witness of Holy Scripture was never wholly silenced. By this vision of Revelation 11 the Lord had foretold to John:

"I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days [1260 prophetic days, literally 1260 years], clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." Rev. 11:3, 4.

These two witnesses are clearly the Old and New Testaments, that bore testimony, or witness, through all that long period. Of these Scriptures Christ had declared, "They are they which testify [bear witness] of Me." John 5:39. These two Testaments are the ever-living witness to truth. They

are the two olive trees pouring forth the oil of divine grace; for the Scriptures are "the word of His grace." These are the two light-giving candlesticks; for the Old Testament and the New are the lamp unto the feet and the light unto the path.

In the further description of the two witnesses, additional features are given, identifying them with the word of Holy Scripture spoken by inspiration through His prophets:

"If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Verses 5, 6.

It was the word of the Lord, by His prophet, that in old time shut the heavens from rain, turned water into blood, smote the earth with plague, and brought down the consuming fire. And that living word of God will assuredly in the last day speak the condemnation of all who fight against it. "He that rejecteth Me," said Jesus, "and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48. Then shall the wicked be consumed "with the spirit of His mouth,"—the living word.

Witnessing in Dark Days

With one voice the Holy Scriptures, the Old and New Testaments, bore witness for the Lord Jesus and against apostasy all through the dark days of papal rule. Power was given to these two witnesses to endure. Their enemies could never destroy them; for they are "the word of God, which liveth and abideth forever." 1 Peter 1:23.

But they are represented as bearing their testimony clothed in sackcloth, or mourning. This was during the 1260 years when truth was being trodden underfoot. The Papacy was wearing out "the saints of the Most High." Friends of the

Bible were put to the torture and the death. The Book itself was diligently sought out and burned.

The Council of Toulouse (Southern France), in the year 1229, forbade the people to possess the books of the Old and New Testaments in their own tongue. Search was made for any portions of Scripture hidden in the homes of the people. But still the light was never quenched, nor the voices of the witnesses wholly silenced. One old writer, Reinerius, has told how the Waldensian, or Vaudois, missionaries carried the treasure of the blessed word to the people when it meant death to the missionary if caught by agents of the Inquisition. He says:

"The heretics cunningly devise how they may insinuate themselves into the familiarity of the noble and the great; and this they do in manner following: They exhibit for sale, to the lords and ladies, rings and robes, and other wares which are likely to be acceptable. When they have sold them, if asked whether they have any more goods for sale, one of these traveling peddlers will answer: I have a jewel far more precious than these, which I will readily give you, if you will secure me against being betrayed to the priests. The security being pledged, the heretic then proceeds to say: I possess a brilliant gem from God Himself: for through it man comes to the knowledge of God; and I have another, which casts out so ruddy a heat that it forthwith kindles the love of God in the heart of the owner. In like manner proceeds he to speak of all his other metaphorical gems. Then he recites a chapter from Scripture or from some part of our Lord's discourses."

The reader will recognize in this account the basis of Whittier's poem, "The Vaudois Teacher." A few of the poet's lines we quote. After the pilgrim trader from the Alpine valleys has effected a sale to the lady of the castle, he says:

"O lady fair, I have yet a gem which a purer luster flings,
Than the diamond flash of the jeweled crown on the lofty brow of
kings;
A wonderful pearl of exceeding price, whose virtue shall not decay,
Whose light shall be as a spell to thee and a blessing on thy way!"

"The lady glanced at the mirroring steel where her form of grace was
seen,
Where her eye shone clear, and her dark locks waved their clasping
pearls between;



WALDENSIAN MISSIONARIES
AS PEDDLERS

These faithful men carried precious treasure—the Holy Scriptures.

'Bring forth thy pearl of exceeding worth, thou traveler gray and old,
And name the price of thy precious gem, and my page shall count thy gold.'

"The cloud went off from the pilgrim's brow, as a small and meager book,
Unchased with gold or gem of cost, from his folding robe he took!
'Here, lady fair, is the pearl of price, may it prove as such to thee!
Nay, keep thy gold—I ask it not, for the word of God is free!'"

The Enduring Word

Sometimes the very paper leaves of the Holy Book seemed instinct with life, as providentially the printed page was guided here and there to bear the witness. We are told how, in the days of Bible burning in Hungary, a zealous count

gathered out of his estate all the Bibles and Scripture portions to be found. They were heaped up in a pile in his courtyard, while he sat in state to watch the flames consume the precious volumes.

As the fire leaped upward, a gust of wind swept in and caught up one of the curling leaves, dropping it, with edges blackened and scorched, into the count's lap. As he looked down upon it, his eyes read the words:

"All flesh is grass, and all the goodness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth: but the word of our God shall stand forever."

Startled and dismayed by the accusing voice from heaven at such a moment, he arose from his chair and forsook the courtyard.

"That is the book that makes heretics," said the Oxford priests to William Tyndale, the English tutor, as they saw him earnestly studying the Greek New Testament, just issued by Erasmus. They were right. Tyndale found the saving grace of the Lord Jesus in the Sacred Book. The witness of divine truth in his soul led to the resolve: "If God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scriptures than you [the priests] do." Driven to the Continent, he began in seclusion and quiet to print the New Testament in English, shipping the books to faithful agents in London, who scattered them abroad. He worked as under sentence of death. But before he could be brought to the stake, the witnessing of the word had marked England for the Reformation.

"Rome thundered death, but Tyndale's dauntless eye
Looked in Death's face and smiled, Death standing by.
In spite of Rome, for England's faith he stood,
And in the flames he sealed it with his blood."

The agents might perish, but the witness of "the Scriptures sowed the seed in England," says Wylie, "and the blood of martyrs watered it."

At the Stake

Brave Anne Askew, who went to the stake in London with "an angel's countenance and a smiling face," as an eyewitness bore record, made her last confession of faith in the living Word as the everlasting light: "Therefore look, what He hath said unto me with His own mouth in His Holy Gospel, that have I, with God's grace, closed up in my heart; and my full trust is, as David saith, that it shall be a lantern to my footsteps."

And "after the death of Anne Askew," says Foxe, proclamation was made (July 8, 1546):

"First, that from henceforth no man, woman, or person, of what estate, condition, or degree soever he or they be, shall, after the last day of August next ensuing, receive, have, take, or keep in his or their possession, the text of the New Testament, of Tyndale's or Coverdale's translation in English, nor any other than is permitted by the act of Parliament made in the session of the Parliament holden at Westminster in the thirty-fourth and thirty-fifth year of His Majesty's most noble reign; nor after the said day shall receive, have, take, or keep," etc.—*"Acts and Monuments," Vol. V, p. 565.*

All copies of the forbidden books or portions were ordered delivered to be "openly burned."

"When 'Twas Unsafe to Read It"

What a hunger for the life-giving word is revealed in the wonderful and yet cheering story of those days! "God's holy word was prized when 'twas unsafe to read it." Here are several items, from among many, copied out by John Foxe from just one episcopal register, that of Lincoln (for the years 1518-21). Indictments were found against Bible lovers as follows:

Against John Barret, "because he, John Barret, was heard in his own house, before his wife and maid there present, to recite the epistle of St. James, which epistle, with many other things, he had perfectly without book."

"John Newman was impeached because he was present in the house of John Barret, at the reading of Scripture."

William Haliday "was detected for having in his custody a book of the Acts of the Apostles in English."

One Fredway and several others because they were heard "to recite the ten commandments in English."

Let these few names stand for unnumbered multitudes whose names are written in heaven, who loved and heeded the voice of the two witnesses through the long night of papal supremacy.

But at the close of this period of the 1260 years of papal supremacy, according to the further prophecy of Revelation 11, a fierce onslaught upon the divine witnesses was to be made. This came just at the time indicated, as the history will show.

The prophecy of Revelation 11 had said:

"I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth [1260 prophetic days, the 1260 years of papal supremacy, as in Daniel 7:25]."

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

"And the same hour was there a great earthquake, and the tenth part of the city fell." Rev. 11:3, 7, 8, 13.

The symbolism of the prophecy gives a striking picture of an attack to be made upon the two witnesses,—the Scriptures of the Old and New Testaments. It was to come just as the great prophetic period of 1260 years of papal supremacy was ending. And at the same time one of the ten parts of the mystical city of the prophecy, is overturned as by earthquake.

The Earthquake of the French Revolution

It was just at this time that the "earthquake" of the French Revolution came. Historians dealing with this historic event commonly bring into use the phrase, "the earthquake of the French Revolution," to describe the scenes of that unparalleled upheaval. Burke, in England, three years before, had forecast events in France as leading on toward



THE GODDESS OF REASON

During the French Revolution a dancing girl of the theater was worshiped as a god.

an "earthquake in the political world." As it came, Alison, the historian says: "The minds of men were shaken as by the yawning of the ground during the fury of an earthquake."

Foreseen by Students of the Prophecy

It is of interest to note that many years before these events, some Bible students saw France pointed out in this prophecy; and looking forward from amid trials and persecutions, they hoped fondly that the events foretold meant the ending of the Papacy.

Dr. Thomas Goodwin, of England, so wrote in 1639. Inasmuch, he wrote, as the earliest of the Protestant witnesses "underwent the great heat of that morning of persecution" in the valleys of France, he felt it divinely appropriate that from the French kingdom, formerly the Papacy's chief supporter, should come "the last great stroke in the ruining of Rome."

Peter Jurieu, exiled minister of the French church at Rotterdam, writing some time before 1687, said:

"Now what is this tenth part of the city, which shall fall? In my opinion we cannot doubt that 'tis France. This kingdom is the most considerable part, or piece, of the ten horns, or states, which once made up the great Babylonian city. . . . This tenth part of the city shall fall, with respect to the Papacy; it shall break with Rome, and the Roman religion."—*The Accomplishment of the Scripture Prophecies*, part 2, chap. 13, pp. 264, 265. London, 1687.

In 1742, another Bible student, John W. Willison, of England, saw in this prophecy the foreshadowing of a "marvelous revolution" in France, adding:

"However unlikely this and other prophesied events may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected."

Now, looking back upon those times, we can see how closely events followed the course outlined in the prophecy. As the 1260 years were drawing to a close, during which the two witnesses were to bear their testimony clothed in sackcloth, a new attack was made upon them. All along, the apostasy had perverted the Scriptures and sought to keep them from

the people. But now arose, as never before in the world, an organized atheism. "Out of the bottomless pit," the very abyss, it came, as the prophecy foretold. It set about to slay the divine witnesses outright in this French portion or "street" of the great mystical city.

On this text Jurieu made comments that are interesting in view of the fact that he wrote over a century before these events:

"I cannot hinder myself from believing that this hath a particular regard to France, which at this day is certainly the most eminent country which belongs to the popish kingdom. Her king is called the eldest son of the church, the most Christian king, i. e., the most popish, according to the dialect of Rome. The kings of France have by their liberalities made the popes great at this day; it is the most flourishing state of Europe. It is in the middle of the popish empire, betwixt Italy, Spain, Germany, England, exactly as a street or place of concourse is in the middle of a city. . . . In a word, 'tis the place or 'street of the great city.' And I believe that 'tis particularly in France that the witnesses must remain dead, i. e., that the profession of true religion must be utterly abolished."—*The Accomplishment of the Scripture Prophecies*, Part 2, chap. 12, pp. 247, 248.

Goaded to madness by the despotic rule of the papal power, the French revolutionists sought to annihilate religion itself. It is not to be wondered at that this complete unmasking of Satan's fierce enmity to the Holy Scriptures should be noted in prophecy as one of the landmarks in the closing history of the 1260 years. One writer of that day said:

"If we search the annals of the world, we shall not find even a private society or sect, much less a civil community and state, which, before our day, has, in the most public manner proclaimed to all nations around it that *there is no God*, and made that position the basis of the constitution of its government; but in our day we not only read of it, but see it with our eyes; and that in a manner so perfectly consonant to all its various prophetic marks that the unprejudiced infidel himself (if there be such a being) cannot mistake it."—*Brief Commentaries Upon Such Parts of the Revelation and Other Prophecies as Immediately Refer to the Present Times*, by Joseph Galloway, Vol. I, p. 78. London, 1802.

French writers of the period who describe the outburst from beneath, unconsciously use almost the identical phrase of

the prophecy. Lamartine speaks of "the bottomless abyss of atheism," and the Abbé Burrueil wrote (in 1797) of "the dark recesses from whence it burst into being."

It came about according to the prophecy :

"When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit [the abyss] shall make war against them [the two witnesses], and shall overcome them, and kill them." Rev. 11:7.

Joseph Galloway, of London, watching events at the time with other Bible students, wrote in 1802 :

"That the prophecy respecting the conquest and death of the two witnesses might literally as well as figuratively be fulfilled, the commissioners of the Convention dressed up an ass, and loading it with the symbols of Christianity, led it in mock procession, with the Old and New Testaments tied to its tail, and burned them to ashes amidst the blasphemous shouts and acclamations of the deluded multitude."—*"Commentaries," Vol. I, pp. 93, 94.*

Lorimer describes a similar scene at Lyons. There was great "rejoicing" over this repudiation of God and His holy word. The prophecy notes this: "They that dwell upon the earth shall rejoice over them, and make merry." Rev. 11:10.

So also the secular writer, E. F. Henderson, records the fact :

"This Revolution, which was to bring forth so many scenes of the bloodiest cruelty and injustice, was also to become memorable for scenes of popular rejoicing which have scarcely been equaled in any other land or at any other period."—*"Symbol and Satire in the French Revolution," p. 127.*

After Three Years and a Half

The prophecy had declared the next step in the story: "They of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." Rev. 11:9.

Outside influences, according to this prophecy, were to be raised up to restrain the atheistic fury let loose from the bottomless pit. The nations round about looked on with horror at the scenes of blood in those days of the Terror. A

league was formed by various governments to resist the spread of disorder.

Whatever the mixed motives of this league, the attitude of the nations caused the French leaders to set themselves to check the most frenzied excesses of impiety. Within a few weeks after the wild scenes attending the establishment of the worship of reason, Robespierre laid before the National Convention an address to the people of Europe in reply to a manifesto of the kings representing the league. He declared:

"They represent us as a mad and idolatrous nation. They lie. The French people and their representatives respect all forms of religious worship, and do not proscribe any."—*Record of the Convention for Dec. 5, 1793.*

Thus the force of world opinion restrained the hands lifted against divine revelation just as the prophecy concerning the slaying of the two witnesses had foretold. The prophecy continues:

"After three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." Rev. 11:11-13.

According to the constant use of the day for a year in symbolic prophecy, this period of three days and a half signifies three years and a half, the time assigned to this proscription of the two witnesses. In a history of Europe covering this period, W. H. Hutton says:

"On November 26, 1793, the Convention, of which seventeen bishops and some clergy were members, decreed the abolition of all religion."—*"The Age of Revolution,"* p. 256.

Allowing the few days necessary for this decree to be published in the provinces, it was three and a half years later that Camille Jordan, in the National Convention, made his speech for complete reversal of policy (June 15, 1797). W. M. Sloane says of this speech:

"Declaring that religion should no longer be proscribed, but protected, he reiterated the solemn promise that worship should be free in France. In his peroration he called for the restoration of all the outward symbols of faith."—*French Revolution and Religious Reform*, p. 229.

On this speech all penal laws against religious profession and exercises were abrogated. The open Bible was free to bear its witness in France.

The blessed word of God could not be destroyed. It "liveth and abideth forever." The two witnesses were exalted only the more gloriously, even to the heavens, before the eyes of the people. The Bible Societies were soon formed, and the word of God has been spread into all the world. Many believers saw in these events the fulfillment of prophecy and the confirmation of the truths of Holy Scripture. Skepticism and unbelief were for the moment "affrighted."

Abolition of Titles

Instead of "slain of men seven thousand" in verse 13, the marginal reading gives it (Greek), "names of men," or titles of men, seven thousand. The number "seven" may be but expressive of completion. It is to be noted that the Revolution abolished titles completely. The law of June 19, 1790, says:

"Hereditary nobility is forever abolished: in consequence the titles of prince, duke, count, marquis, viscount, vidame, baron, knight, *messire*, *écuyler*, noble, and all other similar titles shall neither be taken by any one whomsoever nor given to anybody."—*Constitution and Select Documents*, Sir Robert Anderson, p. 33.

There was an effort made in Revolutionary France to abolish every possible title in this upheaval and overturning.

The ending of the great prophetic period of the 1260 years saw the word of God exalted, and the Papacy stricken a deadly blow, which advertised the ending of its long reign of special supremacy. The world entered a new era. The "time of the end" had come.



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**THE ANGEL WITH THE
LITTLE BOOK**

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"He set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice." Rev. 10:2, 3.



Under the Sounding of the Seventh Trumpet

THE series of the seven trumpets covers events in the world and in the development of the gospel work on earth until the end. In our last chapter we noted events under the sixth trumpet, which signalized the destruction of the Roman Empire of the East, the triumph of the Holy Scriptures over Satan's efforts to keep them from the people, and the ending of the period of papal supremacy, the 1260 years repeatedly mentioned in both Daniel and the Revelation.

The 1260 years of papal supremacy closed in the days of the French Revolution, which curbed the power of the Catholic Church and dealt the Papacy that deadly wound at Rome (in 1798), taking the pope prisoner and abolishing the papal government. As we have seen in the studies in Daniel, the ending of that prophetic period ushered in the "time of the end," the era of world enlightenment. It was said to Daniel concerning his book of prophecy: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The book of prophecy was to be opened when the time of the end came. And now the prophecy of the seven trumpets takes up this very theme of the opening of the closed book. We turn to the tenth chapter of Revelation.

What the Prophet Saw

"I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were

the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." Rev. 10:1-7.

As to the meaning of this prophecy, let us note a fine comment by Uriah Smith, a modern writer on prophecy. He says of this angel that John saw:

"‘He had in his hand a little book open.’ There is a necessary inference to be drawn from this language, which is, that this book was at one time closed up. We read in Daniel of a book which was closed up and sealed to a certain time: ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Dan. 12:4. Since this book was closed up only *till* the time of the end, it follows that *at* the time of the end the book would be opened; and as this closing was mentioned in prophecy, it would be but reasonable to expect that in the prediction of events to take place at the time of the end, the opening of this book would also be mentioned.

"There is no book spoken of as closed up and sealed except the book of Daniel’s prophecy; and there is no account of the opening of that book, unless it be here in the 10th of Revelation. We see, furthermore, that in both places the contents ascribed to the book are the same. The book which Daniel had directions to close up and seal had reference to time: ‘How long shall it be to the end of these wonders?’ And when the angel of this chapter comes down with the little book open, on which he bases his proclamation, he gives a message in relation to time: ‘Time shall be no longer.’ Nothing more could be required to show that both expressions refer to one book, and to prove that the little book which the angel had in his hand open, was the book of the prophecy of Daniel." —*“Thoughts on the Revelation,” chap. 10.*

Opening the Book of Prophecy

The book of prophecy was certainly opened to the understanding of men as the time of the end came. No sooner, in

fact, had the Reformation begun to cut short the days of papal persecution and give the Holy Scriptures again to the peoples in their own tongues, than men began to see that latter-day prophecy was in process of fulfillment. Dr. J. A. Wylie, of Scotland, has left us a striking paragraph on this awakening to the study of prophecy:

"The Reformation church early devoted herself to the study of the prophetic page. It was natural she should. No sooner has the mariner freed himself from the skirts of some dense fog, which had shut out sea and sky from his sight, than his first glance is at the stars. With the return of light he endeavors to ascertain his exact place on the ocean. The church at the Reformation had just escaped from the darkness which had so long enveloped her from the papal abyss; and her first effort, by the help of prophecy, was to ascertain her position on the chart of time. Lifting her eyes to the firmament of revelation, she began reverently to read the great lights of prophecy."—*"The Great Exodus," p. 10.*

Sir Isaac Newton, the great man of science, rejoiced in his day that the sealed book was about to be opened. In a work published in 1733 he says:

"Among the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries."—*"Observations on the Prophecies of Daniel and the Apocalypse," part 2, chap. 1.*

As the ending of the prophetic period of papal supremacy, the 1260 years, came amid the scenes of the French Revolution, multitudes were stirred up to search the "sure word of prophecy." A well-known Church of England writer of that time, James Hatley Frère, published in 1815:

"The wonderful events which have taken place since the year 1792 have so much increased the number of facts forming prophetic data as to have introduced a new era for prophetic history."—*"Combined View of the Prophecies," p. 2.*

A Great Awakening

With the early decades of the nineteenth century there came a distinct awakening to the fact that prophecy showed that the latter days had come, and that the second advent of Christ was drawing near. Serious books on prophecy poured from the presses of Europe and America. It was a really



STUDYING THE HOLY BIBLE

BRETEL, L. ARTIST

"Multitudes were stirred up to search the 'sure word of prophecy.'"

world-wide awakening, as symbolized in the scripture quoted (Rev. 10:1-7), describing an angel with the open book standing with one foot upon the sea and one upon the land. Over land and sea the awakening advent cry was sounded.

Erelong, in those times, it was seen that the longest prophetic period of all—the 2300 years of Daniel 8:14—would end in the year 1844. (In our study of Daniel 8 and 9 we have seen the historic basis for this true reckoning.) The ending of this period in 1844 was published in Europe, particularly by British writers, who expected then some decisive turn of religious events. In America, William Miller and his associates proclaimed the ending of the prophetic period in 1844, and expected the second coming of Christ at that time. They were disappointed.

Correct as to Date, Mistaken as to the Event

Those in America who joyfully thought to see their Lord come in 1844 based their expectation on the prophecy of Daniel 8:14: "Then shall the sanctuary be cleansed."

They thought this earth the sanctuary, and that its cleansing would be by the consuming glory of Christ's coming. Their Lord did not come to earth in 1844, and a scoffing world was yet more inclined to disparage the study of prophecy. But even the bitterness of their disappointment was a fulfilling of the prophecy concerning these days of the advent awakening. It was forecast in Revelation 10:8-10—the joyful hope and the bitter experience. But the next verse foretold that understanding of the prophecy would come, and that a clear message would be borne to all the world: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Verse 11.

And so it came to pass. Students of the prophecy saw that the cleansing of the sanctuary to begin in 1844 was not the cleansing of this earth. It did not mean any event on earth. The sanctuary is in heaven. There Christ serves as our High Priest, "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

There the final priestly service of "cleansing the sanctuary" was to open in 1844. The cleansing of the sanctuary in the earthly ministry of the Levitical high priest was the last service of the yearly round. It was the great Day of Atonement. It was veritably a day of judgment in Israel. The cases of all came into judgment before God, and whosoever was not found right with God was "cut off" from having a part with Israel. It was the closing service of the year—this "cleansing" of the sanctuary.

Just so, it was seen, the closing ministry of Christ, our High Priest in the heavenly sanctuary, must be a work of judgment, corresponding to the cleansing of the earthly sanctuary. And the prophetic period of the 2300 years was given to mark the opening of that judgment hour in the heavenly sanctuary: "Then shall the sanctuary be cleansed." From

that time, in 1844, the gospel message was to proclaim, "The hour of His judgment is come." (See Rev. 14:6, 7.)

The Work of the Gospel to Be Finished

The ending of the last prophetic time period in 1844 throws light upon the declaration of the angel already quoted, as he lifted up his hand, "and sware by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time [or "delay" as some translate] no longer."

The last prophetic period has run its course. No prophetic time dates later than 1844. There can be no longer delay in the purposes of God, is the message of the angel with uplifted hand; "but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

The mystery of God is the gospel. Eph. 3:3-6. The gospel work for the world will be finished during the years of the sounding of the seventh trumpet. And that seventh trumpet began to sound with the coming of the judgment hour in 1844. This is evident from verses 15, 18, and 19 of the eleventh chapter, where the beginning of the seventh trumpet is associated with the opening of the judgment hour in the most holy place of the heavenly sanctuary: "And the seventh angel sounded." "And the time of the dead, that they should be judged," is come. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament."

These representations describe the opening of the judgment work in the most holy place of the heavenly sanctuary. The prophecy of the 2300 years fixes this time in 1844. "Then shall the sanctuary be cleansed."

Then the seventh trumpet began to sound, the closing service of our High Priest was "opened" in the heavenly sanc-

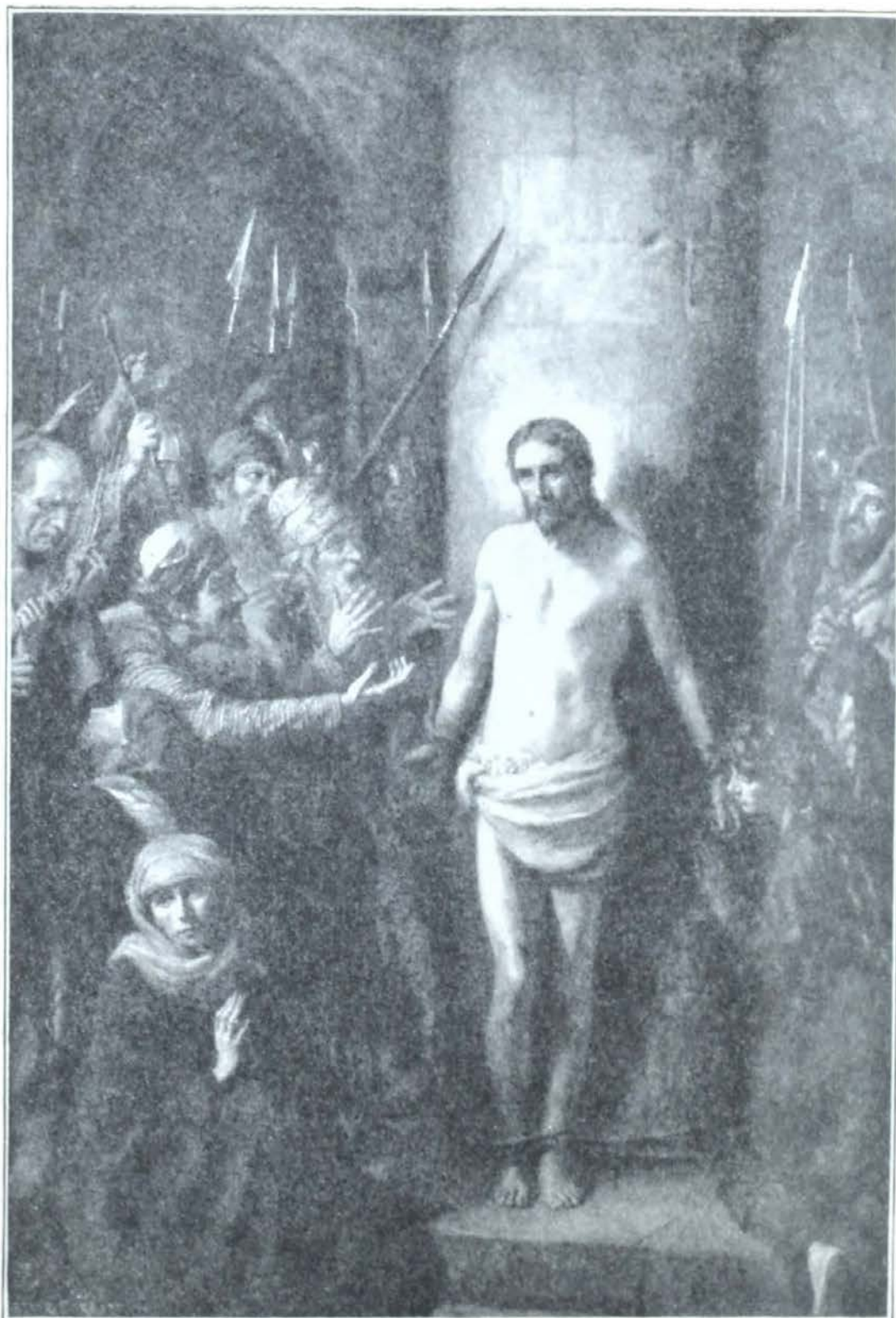
tuary, and the judgment work began with the dead. Soon, ah, soon, that judgment work in heaven must pass to the living; and then quickly, as heaven reckons the flight of time, the mystery of God, the gospel of salvation, shall be finished.

This generation of ours has been an era of world-wide missions. The gospel standard is being lifted among all peoples. The Lord Jesus cited this last-day missionary undertaking as one of the last signs of His second appearing: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. The mystery of God will then be finished, and the kingdoms of this world will give place to Christ's everlasting kingdom. (See the chapter on the cleansing of the sanctuary, page 91.)

The prophetic outline of the sounding of the seven trumpets carries us down through the ages, from the division of the Roman Empire of the West to the overthrow of the Roman Empire of the East, the rise of the Reformation, the coming of the era of increasing knowledge and of the opening of the sealed book of prophecy. It brings us to the opening of Christ's closing work of ministry, under the sounding of the seventh trumpet. And the next great event will be the coming of our Lord in power and majesty, as King of kings, to take His kingdom.

This seventh trumpet is a "woe" trumpet also to earth dwellers; for then come the end of the world and the destruction of sin and sinners unprepared for the close of the judgment hour.

All prophecy trumpets in our ears today the call to be ready. "Watch ye therefore, . . . lest coming suddenly He find you sleeping." But He loves us, every one, and wants to save us.

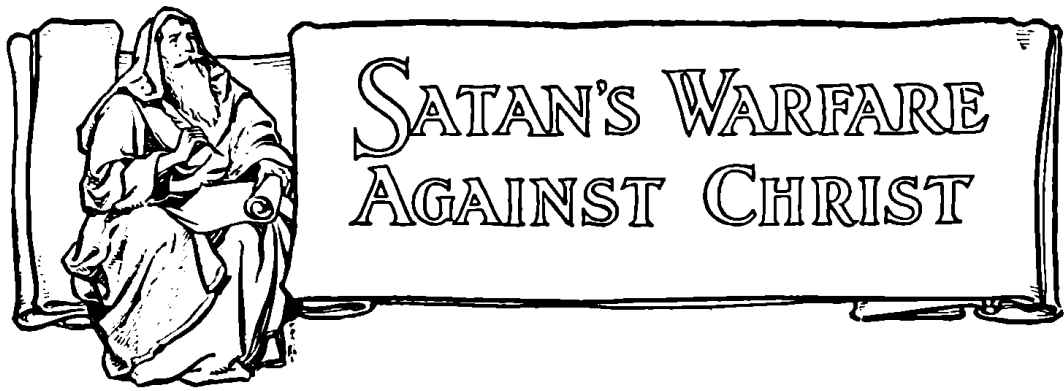


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A. GARRATT. ARTIST

JESUS MOCKED BY THE JEWS

"He is despised and rejected of men; a man of sorrows, and acquainted with grief." Isa. 53:3.



A Study of Revelation Twelve

HAVING rebelled against God and the eternal Son in heaven, and suffered expulsion, Satan has carried on the warfare by attacking the cause of God on earth. The twelfth chapter of Revelation depicts this warfare against Christ and His church.

Holy Scripture uses the figure of a pure woman to represent a true church, while a corrupt woman represents the corrupt church. (See Eze. 23:2-4; Rev. 17:3-6.) The prophecy of Revelation 12 opens with a picture of the church of New Testament days, unto whom the Messiah was born, while Satan moved the powers of earth to try to destroy the child Jesus:

"There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God, and to His throne." Rev. 12:1-5.

The woman clothed with the sun is an appropriate figure of the primitive church. The moon under her feet may appropriately suggest the Old Testament era of types and shad-

ows pointing forward to Christ, even as the moon shines only with reflected light. The Sun of Righteousness was now arisen in glory, and the church was clothed in fullness of gospel light. The twelve stars suggest the twelve apostles of the Lamb.

Seeking to Destroy Christ

So soon as the infant Saviour was born in Bethlehem, Satan moved upon the ruling power to seek His destruction. The ruling power of earth at that time was the great pagan empire of Rome, whose representative in Judea was King Herod.

The ten horns identify this symbol of the great red dragon with Rome, the fourth monarchy of the prophecy of Daniel, which was also symbolized by a beast having ten horns. The horns represent the ten kingdoms that were to arise out of the division of the Roman Empire. We are told that a dragon was often pictured on old Roman ensigns. An ancient writer, Prudentius, tells how the soldiers after Constantine substituted the symbol of the cross for the symbol of the dragon :

"Instead of the dragon-flags which they carried, moved about with the wind, they bring forward the illustrious wood that subdued the dragon."

The dragon was the symbol of pagan Rome, in whose empire Christ was born into the world.

It was the decree of Augustus, emperor of Rome, that sent Joseph and Mary to Bethlehem, the city of David, to be enrolled. And in Satan's effort to destroy the newborn Saviour, it was Herod, king by Rome's authority, who ordered the massacre of the children of all that region. But the angel of God forewarned Joseph, and he with Mary and the child fled into Egypt. The warfare against the Christ continued until the order of Pilate, the Roman governor of Judea, sent Jesus to the cross. For the moment Satan seemed to have triumphed. But not so could the Son of God be overcome.

"Up from the grave He arose
With a mighty triumph o'er His foes."

He was "caught up unto God, and to His throne," and Satan knew of a certainty that his rule of sin and ruin must ultimately be brought to an end. Here the prophecy reviews the beginning of the great controversy between Christ and Satan, the original dragon or serpent. This figure of a serpent was evidently drawn from Satan's use of the serpent in Eden. Of the beginning of the great controversy between Christ and Satan we read:

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

This picture of the original conflict in heaven is evidently thrown in here to show the animus of Satan in his warfare against the man child, the Son of man. They had met before. Jesus was not only Son of man, but He was the eternal Son of God. As Commander of heaven's hosts He had expelled Satan and the rebellious angels from heaven.

Having done his worst, first in seeking to slay the Infant of Bethlehem, then in bringing Christ to the cross and seeking to hold Him in the grave after the crucifixion, Satan was a defeated enemy as Christ rose in triumph from the tomb.

"The powers of darkness leagued in vain
To bind His soul in death;
He shook their kingdom, when He fell,
With His expiring breath."

The downfall of Satan's kingdom in the victory of Christ by sacrifice is thus described in a fine statement by one writer:

"The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that 'through death He might destroy him that had the power of death, that is, the devil.' Heb. 2:14. Lucifer's desire for self-exaltation had led him to say, 'I will exalt my throne

above the stars of God. . . . I will be like the Most High.' God declares, 'I will bring thee to ashes upon the earth, . . . and never shalt thou be any more.' Isa. 14:13, 14; Eze. 28:18, 19. When 'the day cometh, that shall burn as an oven, . . . all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Mal. 4:1.

"The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God, 'Affliction shall not rise up the second time.' Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty."—*"The Great Controversy," Mrs. E. G. White, pp. 503, 504.*

The vision of Revelation 12 represents the rejoicing in heaven and earth over the Saviour's triumph and Satan's defeat:

"I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Verses 10-12.

Furious over his defeat, after the ascension of our Lord, Satan stirred up the mighty power of the Roman Empire to try to put down the rising New Testament church.

But the believers triumphed by the word of their testimony and by the blood of the Lamb, giving their lives freely in witness to the power of Christ's salvation. Here was a power that changed men's lives and made them fearless of death. When the fury of Roman paganism failed to check the power of the gospel, then came Satan's masterpiece of opposition to God. The great apostasy developed in the professed church itself. The light of truth was mingled with darkness. And as Christ said, if light be turned to darkness, "how great is that darkness."

The 1260 Years of Papal Persecution

Now the prophecy passes to the warfare of Satan against the church during the 1260 years of papal supremacy, first foretold in Daniel's prophecy and repeatedly mentioned in the Revelation. The church, symbolized by the woman, entered the era of papal persecution.

"The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days [1260 prophetic days or literal years]."

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time [1260 days, or years], from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:6, 13-16.

In those dark days the church fled "into the wilderness." In out-of-the-way places believers found refuge from the persecuting power of papal agents. The mountain regions of Europe were the shelter of many believers in the Dark Ages. Here they kept the lamp of truth burning, although dimly, until the bright dawn of the Reformation came at last. "The earth helped the woman."

Not only for the beautifying of the earth, but designedly as a refuge for truth in times of persecution, it would seem that Providence had formed the recesses of these everlasting hills. Many a generation of believers praised God for "the strength of the hills," of which the psalmist sang so long before. In Alpine retreats they could say, as in the "Hymn of the Vaudois Mountaineers:"

"For the strength of the hills we bless Thee,
Our God, our fathers' God!
Thou hast made Thy children mighty,
By the touch of the mountain sod.
Thou hast fixed our ark of refuge
Where the spoiler's feet ne'er trod;
For the strength of the hills we bless Thee,
Our God, our fathers' God!

"We are watchers of a beacon
 Whose light must never die;
 We are guardians of an altar
 Midst the silence of the sky;
 Thy rocks yield founts of courage,
 Struck forth as by Thy rod;
 For the strength of the hills we bless Thee,
 Our God, our fathers' God!"

A Deliverance in the Alps

On one occasion a band of persecuted Vaudois Protestants were seeking to make their way through hostile Catholic foes. But they were surrounded on a peak called the Balsiglia. The enemy troops had brought four hundred ropes to bind them when they caught them. Only the intervening hand could rescue them now. Wylie says:

"The hour of their extremity was the time of God's opportunity. Often before it has been seen to be so, but perhaps never so strikingly as now. While they looked this way and that way, but could discover no escape from the net that inclosed them, the mist began to gather on the summits of the mountains around them. They knew the old mantle that was wont to be cast around their fathers in the hour of peril. It crept lower and yet lower on the great mountains. Now it touched the supreme peak of the Balsiglia.

"Will it mock their hopes? Will it only touch, but not cover, their mountain camp? Again it is in motion; downward roll its white, fleecy billows, and now it hangs in sheltering folds around the war-battered fortress and its handful of heroic defenders. They dared not as yet attempt escape, for still the watch fires burned brightly in the valley. But it was only for a few minutes longer. The mist kept its downward course, and now all was dark. A Tartarean gloom filled the gorge of San Martino.

"At this moment, as the garrison stood mute, pondering whereunto these things would grow, Captain Poulat, a native of these parts, broke silence. He bade them be of good courage, for he knew the paths, and would conduct them past the French and Piedmontese lines, by a track known only to himself. Crawling on their hands and knees, and passing close to the French sentinels, yet hidden from them by the mist, they descended frightful precipices, and made their escape. 'He who has not seen such paths,' says Arnaud in his '*Rentrée Glorieuse*,' 'cannot conceive the danger of them, and will be inclined to consider my account of the march a mere fiction. But it is strictly true; and I must add, the place is so frightful that even some of the Vaudois themselves were terror-struck when they saw by daylight the nature of the spot they had passed in the dark.'

"When the day broke, every eye in the plain below was turned to the Balsiglia. That day the four hundred ropes which Catinat had brought with him were to be put in requisition, and the *feux-de-joie* so long prepared were to be lighted at Pinerolo. What was their amazement to find the Balsiglia abandoned! The Vaudois had escaped and were gone, and might be seen upon the distant mountains, climbing the snows, far out of the reach of their would-be captors. Well might they sing,

"'Our soul is escaped as a bird out of the snare of the fowlers.
The snare is broken, and we are escaped.'"

—"History of Protestantism," book 16, chap. 15.

In the Hills of Southern France

In the remote mountain valleys of Southern France, the "Church in the Desert" was able to endure until the prophetic period of persecution ended and French Protestantism could openly bear its witness. It will be remembered that France very nearly shut out the light altogether in the days when the Reformation was sweeping over Northern Europe. Then came a time when there was recognition of Protestants, or Huguenots, as most of the French believers came to be called. But after bitter persecution there came, in 1685, the famous Revocation of the Edict of Nantes, an edict which had before granted a measure of toleration and the right of public worship. Now came the darkest part of the night for France, just before the dawn of liberty.

The Huguenots were driven literally into the wilderness, and in these mountain districts the "Church in the Desert" grew up. A persecuting official, Louvois, said: "They pretend to meet in 'the desert;' why not take them at their word, and make the Cevennes a desert?" And they did it, as nearly as human beings could do. Troops occupied the village and the valleys. Children were taken from parents. One writer says:

"But still the meetings in 'the desert' went on. The peasantry continued to brave all risks—of exile, the galleys, the rack, and the gibbet—and persevered in their assemblies, until the very ferocity of their persecutors became wearied. The people would not be converted either by the dragoons or the priests who were stationed amongst them. In the dead of the night they would sally forth to their meetings in the hills."—"The Huguenots in France," Samuel Smiles, p. 88.

So the earth and the elements "helped the woman" in those dark days. We see it in the story of the defeat of the Spanish Armada. It was as a crusade of Catholic powers to crush Protestant Britain that the vast Armada was sent into the English Channel, there to be scattered by Drake and his small force, and to be sent on to destruction by tempests in the Northern seas. The very elements of earth fought against them. In the old verse of William Warner:

"Howbeit force, nor policy, but God's sole providence
Did clear foreboasted conquest, and benighted thralldom hence."

Wylie says:

"Even the Spaniards themselves confessed that the divine hand was upon them; that One looked forth at times from the storm cloud that pursued them, and troubled them. Christendom at large was solemnized: the ordinary course of events had been interrupted; the heavens had been bowed, and the great Judge had descended upon the scene. . . .

"The deliverance was a common one to the Protestant kingdoms. All shared in it with England, and each in turn took up this song of triumph. . . .

"It seemed as if the days of Miriam, with their judgments and songs of triumph, had returned, and that the Hebrew prophetess had lent her timbrel to England, that she might sing upon it the destruction of a mightier host than that of Egypt, and the overthrow of a greater tyrant than he who lay drowned in the Red Sea. England began the song, as was meet, for around her isle had the Armada been led, a spectacle of doom; but soon, from beyond the German ocean, from the foot of the Alps, from the shores of Scotland, other voices were heard swelling the anthem, and saying, 'Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters.'"—*"History of Protestantism," book 23, chap. 19.*

Philip of Spain said "he sent his Armada to fight with men, and not to combat with the winds." But the winds had intervened; and this disaster broke the power of the forces of repression, and proved a turning point in the progress of the world toward light and liberty. So, again and again "the earth helped the woman," the church.

The Remnant Church

The passing of the 1260 years of the prophecy brought the weakening of the persecuting power of the Papacy. The ending of that prophetic period, as we have seen, brought the world to the "time of the end," when, according to Daniel's prophecy, the light was to shine forth from the opened book of prophecy, and a general era of enlightenment would come. We may well repeat the angel's words to Daniel: "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

But while these last days, in "the time of the end," are days of spreading light and knowledge, Satan continues his warfare against the woman, the church, to the very end. As the light spreads and the message of the gospel calls men to the last steps in reform and to a return to the primitive New Testament faith and doctrine, the evil one makes special effort to oppose. The prophet says of the remnant church, the church of the last days: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

As the New Testament church followed Christ in loyalty to the commandments of God, so the last church, the "remnant" body of believers, are to take their stand on the commandments of God, the platform of Jesus Christ and the primitive church. Centuries of apostasy have obscured the light. The predicted papal power arose which should "think to change" the law of God. Dan. 7:25. But the last days are to see the last step in reform truth. The remnant church takes its stand fully for the commandments of God, unchanged by any human power.

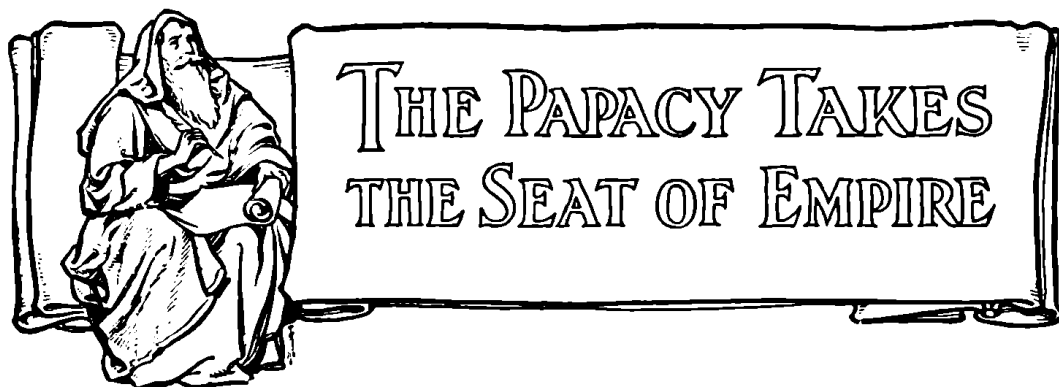
Of this final warfare of the dragon against the commandments of God, the chapters following will deal particularly.



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THE TEN-HORNED BEAST

I "saw a beast rise up out of the sea, having seven heads and ten horns." Rev. 13:1.



The Vision of Revelation Thirteen

ANOTHER chapter in the great controversy between truth and error is now depicted in the visions of Patmos.

A Symbol of the Papacy

"I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Rev. 13:1, 2.

The seven heads and ten horns directly identify this power as the successor of the Roman Empire, which in the former chapter was represented by the red dragon with its seven heads and ten horns. The successor of the old Roman Empire, in the field of prophecy, was the religious empire of the Papacy.

We should scarcely take time here to comment at any length upon the lesson which is taught by the composite nature of this beast. As a symbol it combines the symbols which in the seventh of Daniel stood for Babylon, Medo-Persia, Greece, and Rome. It has the mouth of the lion (Daniel's symbol of Babylon), the feet of the bear (Medo-Persia), the body of the leopard (Grecia), and there are the ten horns, the distinguishing feature of the divided Roman Empire in the prophecy of Daniel 7. History traces the passage of the old Babylonian system of religion straight on through Medo-Persia to Grecia, and from Grecia into Rome, to leaven the

religious life of the Roman Empire. This, in turn, leavened the great apostasy in Christendom that grew into the Roman Papacy. The Papacy was the heir of the superstitions and false philosophies of all the ages, from Babylon down, and hence is the mystic Babylon of Revelation.

The ten horns associated with the Roman Empire in prophecy represented the division of the ancient empire into the ten kingdoms of Western Europe. (See the prophecy of Daniel 7.) But when this division of the empire came about, in the fifth and sixth centuries, the ancient pagan Rome was no more. The empire was nominally Christian. The spiritual empire of the Papacy was rising into power as the empire was divided.

"The dragon gave him his power, and his seat, and great authority." The Papacy inherited the traditions and prestige and the seat of the ancient empire. There was power and authority associated with the very city of Rome in the minds of all the nations. She was recognized among the nations as "Queen of the World." In his "Middle Ages," Prof. Edward M. Hulme says:

"Rome was the only great city in the West; in the pagan days of old it had been the residence of all the gods of the peninsula and of the conquered provinces; and, doomed and decaying as it was, it retained something of its ancient splendor and continued to receive the pagan titles of 'The Holy City' and 'The Eternal City.'"—*Page 40.*

This seat of power and authority was to come to the Papacy. Constantine it was who moved the political seat of government in the empire to Constantinople, the new Rome. Then, in 476, as the Western or original empire was being divided into ten kingdoms, Odoacer and the Roman senate counseled the abolition of the Western emperorship, and the seat of the Cæsars was left vacant. Into this vacancy stepped the Papacy.

Gregorovius, in his voluminous work on the city of Rome, says of this ancient "seat" of power:

"Christianity, which sprang up within the narrow confines of Jewish nationality, though cosmopolitan in its essence, was drawn to Rome, the

capital of the world, as to a seat already prepared for it by history, where, from out the ruins of a political monarchy, it was destined to raise up a moral monarchy in the giant form of the church.”—*History of the City of Rome in the Middle Ages*, Vol. I, p. 5.

Taking the Seat

Now let a Roman Catholic author tell how the popes of Rome succeeded to the seat of the Cæsars:

“Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages.”—*American Catholic Quarterly Review*, April, 1911.

In passing we may well note that Christ left in Holy Scripture the record, “My kingdom is not of this world.” Therefore any power assuming earthly sovereignty as His vicar may be at once known as hostile to Christ and His kingdom.

And note this: There is but one church today that is forever speaking of the Holy See, and defining doctrine in the name of the Holy See. “See” as thus used means “seat.” The Holy See is the Holy Seat. It is the seat inherited from the empire of Rome. “The dragon gave him . . . his seat.” There the Pope sits today, in the seat of the ancient empire.

The Work of the Papacy

Again the prophecy of Revelation 13 pictures the work of the Papacy. It is a work identical with that of the little horn of Daniel 7:25, which rose amid the division of the Roman Empire, and spoke great words against the Most High, and wore out the saints, and was allotted 1260 years of supremacy. Here in the Revelation we read:

“There was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months [1260 days, or years]. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and

to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

"If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13:5-10.

We need not repeat the story of papal Rome's persecutions by the sword, though prophecy continually repeats the terrible indictment. This power of papal Rome stands condemned before High Heaven and all mankind as the persecutor of Christ's children through the ages.

Even before the allotted period of 1260 years ran out, the days of persecution were shortened, as we have before noted. "Except those days should be shortened," Christ had said, "there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22.

As the Reformation swept whole countries free from the papal domination, joyful believers saw the day of retribution coming to end the supremacy of the papal power. Sir Isaac Newton conjectured, it is said, that Providence might use some infidel uprising to bring judgment upon Rome. And even so it came to pass. The French Revolution overthrew the church and all religion in France, for the moment, and in 1798 the French army in Italy smote the Papacy, inflicting a deadly wound with the sword. A Jesuit writer, Rev. Joseph Rickaby, gives the facts in brief form:

"When, in 1797, Pope Pius IV fell grievously ill, Napoleon gave orders that in case of his death no successor should be elected to his office, and that the Papacy should be discontinued.

"But the pope recovered. The peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the pope the Papacy was dead. . . .

"Yet since then the Papacy has been lifted to a pinnacle of spiritual power unreached, it may be, since earliest Christian history."—*The Modern Papacy*, p. 1.

This is the account of a Catholic writer after the event. This is what the prophet wrote on the Isle of Patmos long centuries before the event: "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

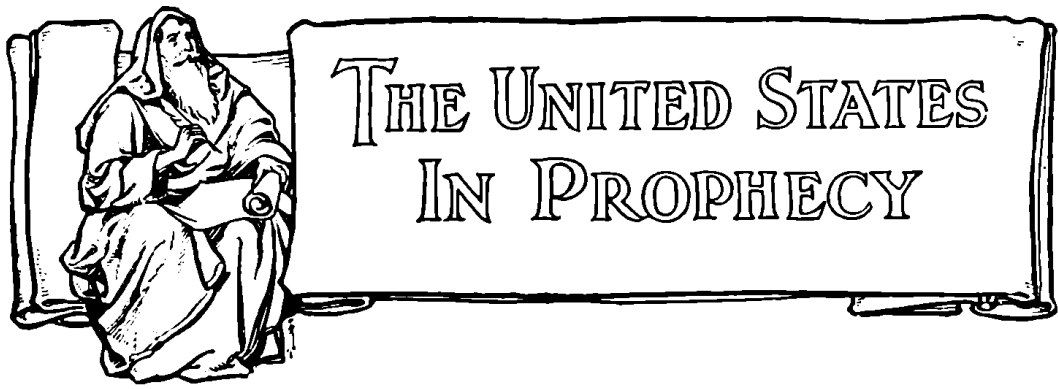
How graphically the prophecy portrays it! Another verse, already quoted, speaks of the papal head going "into captivity." Another severe blow was dealt the Papacy in 1870 when Rome, the papal city, was taken by Italian troops and made the capital of a united Italy. The pope, proclaiming himself a "captive," became "the prisoner of the Vatican." He that had sent others into captivity went "into captivity" himself, though it was self-imposed imprisonment.

Thus the "Roman question" became a continued source of agitation and irritation, particularly among the Catholic nations. Then in 1929 the world learned of the conclusion of the negotiations between the Vatican and the Italian government by which the Vatican City became an independent state, and the Pope was king again!

Thus the wound was still further healed. Only restoration of the power to press kings to do his bidding as of old, seems lacking. And all the world "wonders" after the papal power. Addressing the diplomats of thirty-five countries on March 9, 1929, shortly after he became king again among the kings of the earth, the Pope said: "The peoples of the entire world are with us."

The prophecy of Revelation 13 goes on from this point to tell of another development to come,—the creation of a likeness or image of the Papacy by decadent Protestantism.





OVER and over again these prophecies of Revelation have covered the ground of the cruel work of the great apostasy that came to full head in the Roman Empire. The Roman Papacy dominated the Old World. For weary centuries it wore out the saints of God. It stifled liberty of thought and freedom of conscience among all peoples.

But its supreme exercise of power was limited by divine prophecy to 1260 years. This period ran out amid the upheavals of the French Revolution that temporarily broke the papal power.

A New-World Development

Just at this time when the prophecy pictured the blow dealt the Papacy by the French Revolution, the prophet was shown a new power rising: "I beheld another beast coming up out of the earth." Rev. 13:11.

Some students of prophecy were looking for this power to rise, though they saw not exactly how or where it was to come. John Wesley, about the year 1750, wrote:

"He is not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."—*Notes on Revelation 13*.

Now let us look at the prophecy. Note the place where the new power was to rise: "Out of the earth."

The leopard beast preceding had risen "out of the sea." There is a meaning in the symbols of prophecy. Inspiration does not use phrases at random. It is explained by the angel

that waters or seas in symbolic prophecy mean "peoples, and multitudes, and nations." Rev. 17:15.

The Roman Papacy rose to power from amid the multitudes of the populous Old World. But here was a power to come to strength and world influence that was to rise "out of the earth." Its field was outside the populous Old World, with its peoples and multitudes and nations. Beyond the territory which Rome had been dominating, many portions of which had already broken with Rome, the field for a new experiment was to be provided. It was as though Providence had reserved the New World to the age of Reformation, so that there, beyond the old papal boundary, a new order might be established.

A New Nation Arises

It was just at this time of the prophecy that across the Atlantic a new nation, the United States, was growing up out of the earth. The prophet said: "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Rev. 13:11.

First, as the prophet saw it in vision, the lamblike features—the two horns—might well stand for the beneficent principles of religious and civil liberty. It was to establish a new order of things in this respect that truth-loving and liberty-loving groups in Europe sought the distant shores of America.

Timed to the hour, students of history must needs recognize the fact that a new and virgin soil was provided for the yet freer planting of the seeds of reform truth, which had given men a new view of the religious and civil liberty in human society. Prof. C. W. Eliot, of Harvard University, wrote:

"We can see now, as we look back on the history of Europe, how fortunate it was that the colonization of North America by Europeans was deferred until after the period of the Reformation, and especially until after the Elizabethan period in England, the Luther period in Germany, and the splendid struggle of the Dutch for liberty in Holland.

The founders of New England and New York were men who had imbibed the principles of resistance both to arbitrary civil power and to universal ecclesiastical authority. Hence it came about that within the territory now covered by the United States no single ecclesiastical organization ever obtained a wide and oppressive control."—*"American Contributions to Civilization,"* p. 18.

It was as though an overruling Providence could not intrust the new sowing to any one of the truth-loving groups. These were, it is true, breaking with the old order of things; but they saw not yet clearly the gospel principle of liberty of conscience and the entire separation of church and state, the principle enunciated by Christ when He said, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." Luke 20:25.

The principle of religious liberty, of which we speak, was not originated in the New World. It came from heaven. It was the divine principle of the gospel being recognized by many devout minds in different nations as the days of the open Scriptures came. But Providence was reserving an unworked soil where the seed of religious and civil liberty might be planted apart altogether from the old-time growths of church-and-state traditions. Even a famous unbeliever in the Christian faith in those times could recognize the connection between the Reformation in Europe and the opening of a new world. Thomas Paine wrote:

"The Reformation was preceded by the discovery of America, as if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when home should afford neither friendship nor safety."—*"Life and Writings,"* D. E. Wheeler, Vol. II, p. 38.

The "Sifted Seed"

It was mainly from three countries that the seekers after religious liberty came to the New World in the earliest times, from Britain, Holland, and Germany. One of the English pioneers to the New World likened it to the sifting of three nations to get seed for the new planting afar.

"God had sifted three kingdoms to find the wheat for this planting,
Then had sifted the wheat, as the living seed of a nation."



HUGO VOGEL ARTIST

**MARTIN LUTHER PREACHING
IN THE CASTLE AT WARTBURG**

By pen and voice Luther continued to teach the gospel, even when confined within the castle walls.

Luther had started the good seed growing, though in large measure he later got entangled in the old ideas of union of civil and religious powers. But this liberty of soul was in the very message of the gospel of justification by faith that was the keynote of the Reformation. Bancroft, the historian of the founding of the United States, wrote of Luther's message :

"Collecting all in one great formulary, he declared: 'Justification is by faith, by faith alone.' Every man must work out his own salvation; no other, 'not priest, nor bishop, nor pope—no, nor all the prophets'—can serve for the direct connection of the reason of the individual with the infinite and eternal intelligence.

"The principle of justification by faith alone brought with it the freedom of individual thought and conscience against authority. 'If fire,' said Luther, 'is the right cure for heresy, then the fagot burners are the most learned doctors on earth; nor need we study any more; he that has brute force on his side may burn his adversary at the stake.' 'I will preach, speak, write the truth, but will force it on no one, for faith

must be accepted willingly, and without compulsion.'"—*History of the United States,* Vol. I, p. 178.

In Holland were men of light who saw ahead of their time. William of Orange was perhaps the first ruler—after Theodoric the Goth, in the sixth century—who clearly declared that the civil authority had no right to regulate religion.

Perhaps the teaching the royal prince had received at a godly mother's knee had enlightened his mind as to the true gospel of freedom of conscience. In 1577 his mother wrote to him of the peril of compromise with religious tyranny:

"My heart longs for certain tidings from my lord, for methinks the peace now in prospect will prove but an oppression for soul and conscience. I trust my heart's dearly beloved lord and son will be supported by divine grace to do nothing against God and his own soul's salvation. 'Tis better to lose the temporal than the eternal."—*Motley's "Rise of the Dutch Republic," part 5, chap. 2.*

It was not religious liberty for his own party alone that William of Orange contended for. He wanted liberty of soul for all men—Catholic, Protestant, or of no religion. Motley says:

"He resolutely stood out against all meddling with men's consciences, or inquiring into their thoughts. While smiting the Spanish Inquisition with the dust, he would have no Calvinistic inquisition set up in its place. . . . Thought should be toll-free. Neither monk nor minister should burn, drown, or hang his fellow creatures, when argument or expostulation failed to redeem them from error. It was no small virtue, in that age, to rise to such a height. We know what Calvinists, Swinglians, Lutherans, have done in the Netherlands, in Germany, in Switzerland, and almost a century later in New England. It is therefore with increased veneration that we regard this large and truly Catholic mind. His tolerance proceeded from no indifference. . . . He had faith unflinching in God. He had also faith in man and love for his brethren. It was no wonder that in that age of religious bigotry he should have been assaulted on both sides. While the pope excommunicated him as a heretic, and the king set a price upon his head as a rebel, the fanatics of the new religion denounced him as a godless man."—*Id., part 4, chap. 4.*

It was into this struggling Holland that Providence sent the group of English Nonconformists seeking refuge from religious oppression. The Pilgrim Fathers who founded the

first New England settlement had derived benefit from their temporary stay in Holland. Before their departure for the New World, their godly pastor at Leyden, John Robinson, gave them this parting charge:

"I charge you, before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of His holy word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you remember it,—'tis an article of your church covenant,—that you be ready to receive whatever truth shall be made known to you from the written word of God."—*Id.*, p. 205.

All the world that loves religious liberty recognizes the hand of Providence in the departure of this band of pilgrims who were to give a mold for good to a new nation yet to be born.

"The word of God to Leyden came,
Dutch town by the Zuyder Zee:
Rise up, My children of no name,
My kings and priests to be.
There is an empire in the West,
Which I will soon unfold;
A thousand harvests in her breast,
Rocks ribbed with iron and gold."

The French essayist and economist of over a hundred years ago, De Tocqueville, who shows no particular bias for religion in his writings, said of these Pilgrims that it was not a mere party of "adventurers gone forth to seek their fortune beyond seas," but "the germ of a great nation wafted by Providence to a predestined shore."

And reviewing the results of the sailing of the ship "Mayflower" in 1620, to lay the real foundations of the New England of the West, the English *Manchester Quarterly* said of the 300th anniversary of the voyage:

"Is there any other ship in the world's history of which it can be recorded that her freight was the beginning of a great nation?"—*October, 1920.*

An English poet wrote their record truly in the lines:

“What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith’s pure shrine.

“Ay, call it holy ground,
The soil where first they trod!
They left unstained what there they found,—
Freedom to worship God.”

—*Mrs. Hemans.*

One can scarcely realize today what the atmosphere of intolerance was in those days in old England when an established Protestantism had power to enforce religious observances.

It was King James I who authorized the translators to give us the Authorized Version of the English Bible, the foundation of religious liberty. But he declared of all non-conformity in those days:

“I will have none of that liberty as to ceremonies; I will have one doctrine, one discipline, one religion in substance and in ceremony. Never speak more to that point, how far you are bound to obey.”

And of the Puritans in particular he added:

“I will make them conform, or I will harry them out of the land, or else worse,”—“only hang them; that’s all.”

It was under James I that the Pilgrims sailed. Later the Puritans came in yet larger numbers, after Cromwell’s Commonwealth had failed—failed in part, as our historian puts it, because of the ill-judged attempt of the Puritans to “elevate the nation’s morals by force.” Religion wielding civil power, either directly or indirectly, is the evil.

Many dissenters were sent to the American “plantations” as exiled colonists, and many more went forth voluntarily to join their brethren as refugees of religious liberty. Intolerance scolded and worldly culture and wit scoffed at the idea that any one should have a personal conscience about religion.



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THE 'MAYFLOWER' PILGRIMS

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Makers of a new nation

Those were the days when Judge Jeffries taught religion to godly men like Richard Baxter. Bancroft tells it:

“‘Richard,’ said Jeffries to Baxter, ‘Richard, thou art an old knave; thou hast written books enough to load a cart, every one as full of sedition as an egg is full of meat. I know thou hast a mighty party, and a great many of the brotherhood are waiting in corners to see what will become of their mighty Don; but, by the grace of Almighty God, I’ll crush you all;’ and the docile jury found ‘the main incendiary’ guilty of sedition. Faction had ebbed; ‘rogues’ had grown out of fashion; there was nothing left for them but to ‘thrive in the plantations.’ The royalist Dryden wrote:

“‘The land with saints is so run o’er,
And every age produces such a store,
That now there’s need of two New Englands more.’”

—“*History of the United States*,” Vol. I, p. 595.

So, harrying and scoffing, blind intolerance for years sent many true souls over the sea to found the new order in America; while others, equally true to conscience, wore down persecution in the homelands, and led the van in the struggle for religious liberty in the Old World.

On Fresh Soil

We recall that the prophecy pictured the coming up of the new nation “out of the earth.”

All publicists of the earlier time appreciated the providential reservation of new soil for the new sowing. Masson, the English biographer of John Milton, wrote:

“There, across the roar of the Atlantic, was the true refuge of the oppressed—a continent left vacant from of old by God Himself, to be shone upon by the sun and blown upon by the winds, with but a sprinkling of Red Indians to tend it, in order that, when the fullness of time was come, and this side of the earth had begun to teem with more than it could or would contain, there might be fresh space, and growing ground for what it cast out.”—“*The Life of John Milton*,” Vol. I, p. 379.

Sir William Monson (who died in 1643) wrote of the helpful influence of the new growth:

“God gave a new light of a new world by the discovery of America, now daily known and frequented by us of Europe, and whose soil yields benefit to the Christian world.”

Soon the enlightened statesmanship of Britain acted upon a policy the reverse of that by which Catholic France had sent its industrious Protestant Huguenots as exiles for religion to enrich other countries. Beard says in his "Rise of American Civilization:"

"Instead of banishing merchants and artisans to enrich other countries, English statesmen opened the gates of their American colonies to every kind of religious faith that the stirring life of the Old World could furnish—to Catholics, Separatists, Puritans, Quakers, Presbyterians, and Baptists from the British Isles; to Lutherans, Dunkards, Moravians, Mennonites, Huguenots, and Salzburgers from the Continent. They looked with favor upon the German Lutherans who crowded into Pennsylvania, subdued the wilderness, and produced wheat, corn, bacon, and lumber to exchange for English manufactures. They even winked at news of Jews settling here and there in the colonies, especially after Oliver Cromwell's example in toleration at home. When the plantations were once started and their significance to trade and empire disclosed, it was impossible to bring them into any scheme of religious uniformity. On the contrary, clerical authority waned with the growth of business enterprise."—*Page 30.*

The conditions were ripe for a scheme of civil government in which all religions were equal before the law.

The "Two Horns Like a Lamb"

The distinguishing characteristics of the new power featured in the first part of this prophecy were that it should rise "out of the earth" at the time when the long period of papal supremacy was coming to its end; and, as the two horns suggest, that it must be in its founding a nation standing for the two great principles—civil and religious liberty.

In his study of the founding of America, De Tocqueville pictures the virgin soil and the forests and plains open to settlement in the new land—room where the new nation could rise "out of the earth"—and then he describes the new order that was to be attempted in nation forming:

"In that land the great experiment was to be made, by civilized man, of the attempt to construct society upon a new basis; and it was there, for the first time, that theories hitherto unknown, or deemed impracticable, were to exhibit a spectacle for which the world had not been

prepared by the history of the past.”—*“Democracy in America,” Vol. I, page 25.*

When the British colonies came to be independent, they had, perforce, to lay down their form of nationhood. They found they had a totally clean sheet to write upon. To change the figure, it was theirs to blaze the new trail. They had grown up as a plant comes up “out of the earth.” The French essayist before quoted says:

“America is the only country in which it has been possible to witness the natural and tranquil growth of society.”—*Id., p. 27.*

John Jay, one of the colonial statesmen who had part in the laying of the foundations of the new Republic, said:

“The Americans [and that means the pioneer colonists of all nations] are the first people whom Heaven has favored with an opportunity of deliberating upon and choosing the forms of government under which they should live.”—*Quoted in Bennett’s “Essential American Tradition,” p. 169.*

The founders of the new Constitution had one invaluable guide—the example of Roger Williams, the Baptist, in founding the State of Rhode Island. Banished from the Massachusetts Colony by the Puritans, he established for Rhode Island a charter (1663) which declared:

“Noe person within sayd colonye, at any tyme hereafter, shall bee any wise molested, punished, disquieted, or called in question, for any differences in opinione in matters of religion, and doe not actually disturb the civill peace of our sayd colonye.”—*MacDonald’s “Documentary Source Book,” p. 69.*

This light, kindled by the Baptist preacher-statesman, illuminated all the new colonies and influenced all the world.

Sir James Bryce wrote thus of Roger Williams as a pioneer of religious liberty:

“He was the first apostle in New England of the theory of absolute freedom for the individual in matters of religion. . . .

“He and his community deserve to be honored by those who hold that one of the chief services which the United States has rendered to the world consists in the example set there of a complete disjunction of religious worship and belief from the machinery of civil government. . . .



**ROGER WILLIAMS, BANISHED
FOR HIS FAITH**

Exiled from the Massachusetts Colony because of his religion, he established for Rhode Island a charter of liberty.

"The principles spread and the work told, though in Europe, with its solid mass of institutions inherited from the Middle Ages, no great progress was made till the spirit of political revolt and the spirit of critical inquiry came in to quicken the march of ideas."—*Introduction to Richman's "Rhode Island."*

The framers of the American Constitution provided in its First Amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

De Tocqueville remarks the two distinguishing features of the new nation,—the very features of civil and religious liberty symbolized by the two lamblike horns of the prophecy. He wrote of the constitutional provisions:

"The remarks I have made will suffice to display the character of Anglo-American civilization in its true light. It is the result (and this should be constantly present to the mind) of two distinct elements, which in other places have been in frequent hostility, but which in America have been admirably incorporated and combined with one another. I allude to the spirit of religion and the spirit of liberty. . . . Hence arose two tendencies, distinct but not opposite, which are constantly discernible in the manners as well as in the laws of the country."—*"Democracy in America," Vol. I, p. 42.*

The Future

The history has filled in the identical picture of the prophecy. The new nation arose "out of the earth." It was "coming up" at the very time foretold. It possessed the two features of civil and religious liberty represented by the two lamblike horns. The founding fathers of America established the right basis for the new order. They adopted as the motto on the Great Seal of the United States the words, *Novus Ordo Seclorum* (A new order of the ages).

The new order has been an influence for light and liberty among all nations.

But the prophecy pictures a future development and reversal that may well cause grave concern to all lovers of liberty and freedom of conscience. This we must study.



U. S. U., WASH., D. C.

**VIEWS THE UNITED STATES
CONSTITUTION**

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In this famous document, preserved in the Library of Congress at Washington, D. C., are safeguarded the liberties of the American people.



A Study of the Latter Part of Revelation Thirteen

As the prophet watched in vision, he saw a religious development in the territory of the new nation of the West. Religious forces were to arise, seeking to reverse the high principles of religious freedom established by the founding fathers of the new Republic. He heard the voice of the old dragon of intolerance speaking again. We repeat the prophetic view of the new American nation at its rise, with a further picture of developments yet to come:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast [the symbol of the Papacy] before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:11-17.

An Image of the Papacy

The Papacy was a church dominating the state, so that the church might promote its plans and enforce its institutions by the arm of civil law.

An image to the Papacy would be necessarily some other religious force—other than purely Catholic—dominating

affairs, so that organized religion again could lay hold of the arm of civil law for the enforcement of religious observances.

The fathers of the Republic knew nothing of this prophecy, very likely, but they had the warning of past history to guide them. Thomas Jefferson wrote:

"The spirit of the times may alter, will alter. . . . A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest and ourselves united."—*"Notes on the State of Virginia,"* p. 169.

But what legal safeguards can men ever erect that other men cannot override? The prophecy forecasts a coming change. A likeness to the papal system is foretold. And the central feature of this enforcement of religion by civil law is predicted.

The Mark of the Papacy

The professedly Protestant development seeking to dominate the consciences of men, it is pointed out, will seize upon that which is the mark, or sign, of papal authority. "He causeth all, both small and great, . . . to receive a mark."

It is not a literal physical marking. We are dealing with symbols. It is some religious doctrine or institution that stands as the badge, or sign, of ecclesiastical authority. What institution is there of the papal church which Protestants could be misled into taking up, the enforcement of which would be virtually compelling people to pay homage to the Papacy?

Let Papal Authorities Answer

In a book which for a generation has challenged Protestants, Monsignor Segur wrote:

"The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the church."—*"Plain Talk About the Protestantism of Today,"* p. 213.

Look at any catechism of the Roman Catholic Church. Here is one that reads:

“Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

“Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”—*“A Doctrinal Catechism,”* Rev. Stephen Keenan, p. 174.

It is no new declaration. When the learned Dr. Eck was appointed to hold the famous disputation with Martin Luther, in 1533, his argument in favor of church tradition as above Holy Scripture was:

“If, however, the church has had power to change the Sabbath of the Bible into Sunday and to command Sunday keeping, why should it not have also this power concerning other days?”—*“Euchiridion,”* p. 79.

The whole issue as between true Protestantism and Roman Catholicism turns on this point of church authority exalted above the authority of Holy Scripture; and the mark, or sign, of this authority held forth by the church has ever been this Sunday institution.

Years ago the renowned Cardinal Gibbons replied to a correspondent by his secretary, or chancellor, H. F. Thomas:

“Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamt of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power.”—*November, 1895.*

The matter does not turn on the use of a phrase, though the cardinal used the word “mark,” the very word of the prophecy. The fact is, the Sunday institution is founded solely on tradition that makes void the Holy Scripture. The Papacy is the inheritor of this system of religion by ecclesiastical authority rather than by Holy Scripture, which latter is the authority of God. And for generations the Papacy has held forth the Sunday institution as the mark of church authority above Scripture.

The Issue Developing

The average man who has not looked into this prophecy would naturally say that no movement such as the prophecy describes could ever arise in the United States. But let us review the past and present efforts of religious associations aiming to use civil power for religious purposes.

Numbers of societies have been formed among Protestant religious circles in the United States to demand civil enforcement of Sunday observance. One of the first was the National Reform Association, founded in 1863. The object of this association, to use their own words, is:

"To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."

On this plan, the churches would naturally assume to say what are the religious usages to be placed on the legal basis. All along the activities of these organizations have centered upon Sunday law enforcement as a main feature. To religionists who think in these terms, the trouble with the old papal order appears only to be that the wrong religion was in power in olden time. They would now enforce the right religion. A one-time vice-president of the National Reform Association wrote:

"It is not to have the government set up some corrupt church establishment, and then lay its hand on everything that does not conform to it. This is what caused the persecutions in the Old World. Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it. . . . Besides, this is the only way human and divine authority can exercise their separate offices in place. The only way they can be harmonized and kept from conflicting, is to say that God knows best, and make human authority subordinate to the divine."—*The Christian Statesman*, Jan. 13, 1887.

Those who once secured such an arrangement would naturally expect to interpret divine laws and be the ones to point

out the dissenting religious conviction upon which the government is to "lay its hand." The result would inevitably be a Protestant-made image to the Papacy.

All that the prophecy talks about is wrapped up in that program. Yet multitudes of naturally good men, Protestant men, think it would be well for right religion to have the backing of civil law. They fail to see that the moment any spiritual institution—as the Lord's supper, baptism, or Sabbath keeping—becomes a matter of legal regulation, it ceases to be spiritual. As William Penn, the Quaker founder of the Pennsylvania colony, put it:

"What is not the religion of a man's choice, is the religion of him that imposes it; so that liberty of conscience is the first step to have a religion."

The Sacredness of Religion

The founding fathers of the United States laid the foundations for religious liberty by denying the right of the civil power to interfere with religion. It was not from indifference to religion, but from sacred regard for it, as a thing divine, that those men sought to keep the realm of church and state defined as Jesus defined it. The historian Bancroft says of the framing of the United States Constitution as a guaranty of the sacredness of individual conscience:

"No one thought of vindicating liberty of religion for the conscience of the individual till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of this gospel for all men. No sooner was the religion of freedom adopted by the chief of the Roman Empire, than it was shorn of its character of universality and enthralled by an unholy connection with the unholy state; and so it continued till the new nation—the least defiled with the barren scoffings of the eighteenth century, the most sincere believer in Christianity of any people of that age, the chief heir of the Reformation in its purest form—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a state.

"Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left

the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."—*History of the United States*, Vol. VI, p. 444.

The founders were warned by every paragraph of history in which religionists of any persuasion had secured secular power. In New England the Puritans had oppressed Quakers and Baptists. In Virginia the Episcopal establishment had made it hard for Presbyterians and Baptists. A Baptist poet wrote :

"The dungeon still and banishment,
New forge her chains of punishment;
New England jails and whipping posts,
Virginia fines and taxing hosts."

In the old country it was the same, wherever religion sought or accepted civil power. From those days came the saying, "New presbyter is but old priest writ large."

The evil thing is in making divine religion a mere formal performance, or an homage paid to human ecclesiastical authority. It destroys the spirituality of religion, and interposes human law and tradition between the soul and God. It is man exalting himself in the place of God.

Still Working for It

These reform forces are continually working for religious legislation, especially for Sunday enforcement. Not to mention names or churches, note the sentiments expressed by certain ministerial advocates of a return to the old order of religion by law. One earnest religious leader is quoted :

"I want to see the day when the church shall be the arbiter of all legislation, national, State, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers respect it and enact it into law."

It is suggested that legislatures will fear to resist the will of the religious forces when once the pressure is properly

applied. In the *Philadelphia Public Ledger* (Nov. 20, 1920), the secretary of a Sunday law society, a minister, is reported by an interviewer:

"We shall agitate . . . until no Congressman who cares to stay in Congress will dare refuse to vote for our measures."

And he added:

"Only the Roman Catholics, the Unitarians, the Seventh-day Adventists, and the Jews are outside this movement. And to be perfectly frank with you, they will have to conform to the laws if we succeed."

It is the echo of the old dragon voice of intolerance, sure enough. These statements might be greatly increased—declarations from grave clergymen who conceive that one way to promote the religious life of the people is to turn now to civil law!

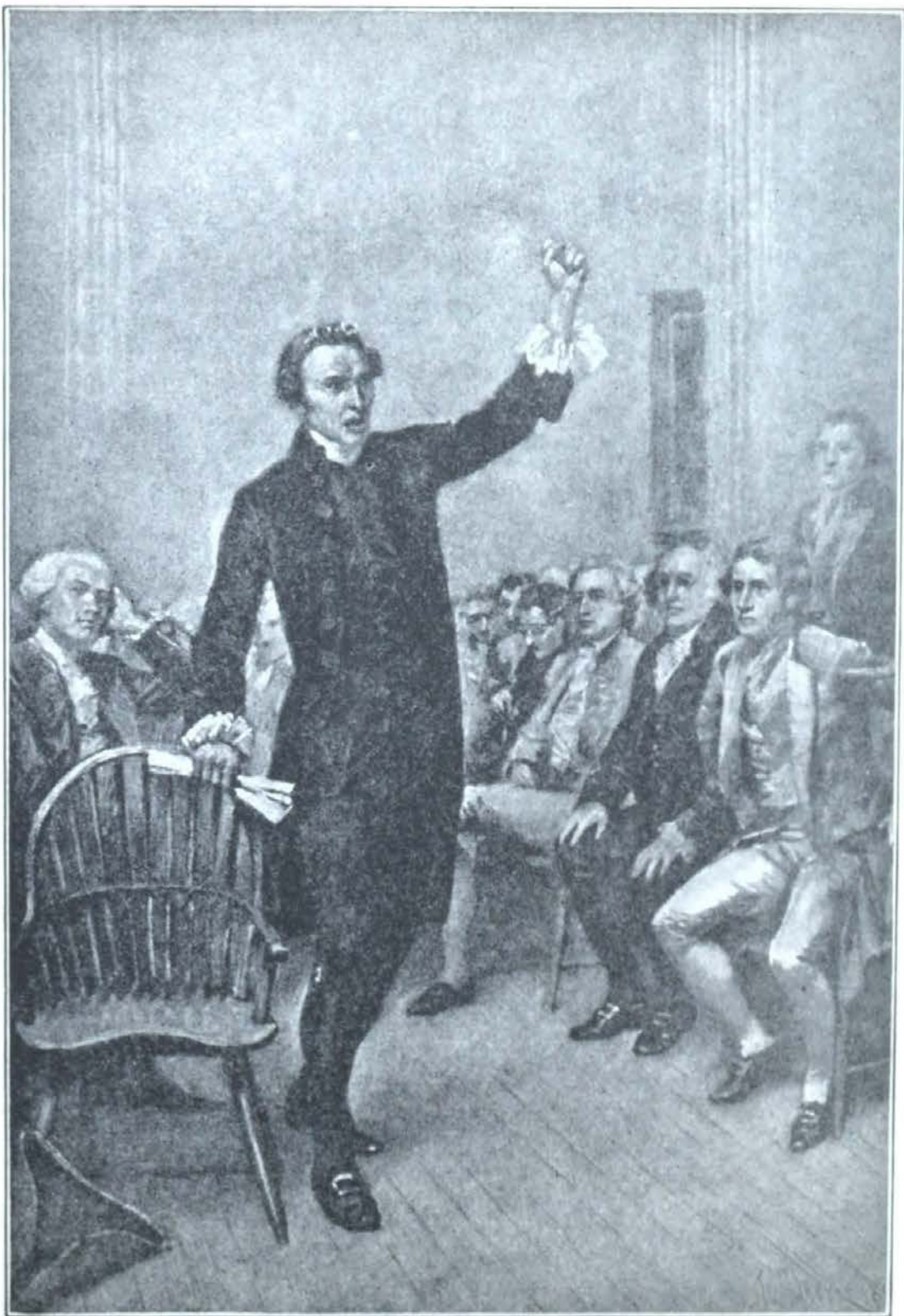
Repeatedly observers of the Bible Sabbath—Seventh-day Adventists and Seventh Day Baptists—have been fined or imprisoned under Sunday laws on various State statute books, generally brought over from the old colonial times. The old plea is often resorted to, to explain that these laws are not religious, but merely civil, preventing disturbance of the peace. But disturbance of the peace is preventable by proper civil laws on Monday or Thursday or Sunday or any day of the week. The plea of "disturbance" was resorted to in the cases of the three Baptist ministers whom Patrick Henry defended in Virginia. Coming into court late, Patrick Henry heard the prosecutor charging that the Baptist preachers had disturbed the peace. The narrative runs:

"'If I have rightly understood,'" said Patrick Henry, "'the king's attorney has framed an indictment for the purpose of arraigning and punishing by imprisonment these three inoffensive persons before the bar of this court for a crime of great magnitude,—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? . . .

"'Preaching the gospel of the Son of God!' . . .

"Amid a silence that could be felt, he waved the indictment three times round his head, and exclaimed, . . . 'Great God!'

"At this point . . . the audience relieved their feelings by a burst of sighs and tears. The orator continued: 'May it please your Worships,



**PATRICK HENRY ADDRESSING THE
FIRST CONTINENTAL CONGRESS**

J. L. G. FERRIS, ARTIST

While contending so courageously for civil liberty, the noted orator was an equally fearless defender of religious rights.

in a day like this, when Truth is about to burst her fetters; when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered,—at *such* a period, when Liberty, Liberty of Conscience, is about to wake from her slumberings, and inquire into the reason of such charges as I find exhibited here today in this indictment!—

“Here occurred another of his appalling pauses. . . . ‘If I am not deceived,—according to the contents of the paper I now hold in my hand,—these men are accused of *preaching the gospel of the Son of God!*’ . . . He waved the document three times around his head, as though still lost in wonder; and then with the same electric attitude of appeal to heaven, he gasped, ‘Great God!’

“This was followed by another burst of feeling from the spectators; and again this master of effect plunged into the tide of his discourse:

“May it please your Worships, there are periods in the history of man when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor’s hand,—becomes his servile, his abject slave. . . . But may it please your Worships, such a day has passed. From that period when our fathers left the land of their nativity for these American wilds,—from the moment they placed their feet upon the American continent,—from that moment despotism was crushed, the fetters of darkness were broken, and Heaven decreed that man should be free,—free to worship God according to the Bible. . . . But, may it please your Worships, permit me to inquire once more, For what are these men about to be tried? This paper says, *for preaching the gospel of the Saviour to Adam’s fallen race!*”

“Again he paused. For the third time he slowly waved the indictment round his head; and then turning to the judges, looking them full in the face, exclaimed with the most impressive effect,

“‘What laws have they violated?’

“The whole assembly were now painfully moved and excited. The presiding judge ended the scene by saying,

“‘Sheriff, discharge these men.’”—“*Life of Thomas Jefferson,*” James Parton.

What a reversal and repudiation of the high hopes of the fathers of the Republic if now religious societies, some aiming to amend the Constitution, others pressing for legislation clearly contrary to the Constitution—what a reversal, we say, if these societies succeed in turning back the clock of freedom. They would then actually make an image of the old order of things. Such a reversal in the United States would lead the way for reaction in all the nations toward the old order. The French philosopher, De Tocqueville, said of the work of those

English pioneers of liberty who set the stage for the new order :

"The civilization of New England has been like a beacon lit upon a hill, which, after it has diffused its warmth around, tinges the distant horizon with its glow."—*"Democracy in America," Vol. I, p. 30.*

Another writer tells how the founding fathers of the nation were consciously aiming to lead into a new and better way :

"The feeling that his nation was 'a beacon to all mankind' helped to shape the typical American of early generations. . . . A dynamic quality is represented by this feeling. It implies that the nation has caught up a torch which guides the feet of the whole race."—*"The Essential American Tradition," Jesse Lee Bennett.*

The principle of religious freedom on the basis of keeping the civil power out of the field of religion, was the distinguishing characteristic of the new nation. Sir James Bryce (later Lord Bryce) wrote of this in his "American Commonwealth:"

"Of all the differences between the Old World and the New, this is perhaps the most salient. Half the wars of Europe, half of the internal troubles that have vexed European states, . . . have arisen from theological differences or from the rival claims of church and state. This whole vast chapter of debate and strife has remained virtually unopened in the United States."—*Vol. II, p. 763.*

When that long-closed chapter is opened, it will be a sad day for all the world; for the forces of reaction will everywhere hail it as proof that the "great experiment" has failed in the new country, where it had a promising field for success. Edward Everett, one of the second generation of the new nation builders (1794-1863), once said :

"To no people, since the world began, was such an amount of blessings and privileges ever given in trust. No people was ever so eminently made the guardians of their own rights; and if this great experiment of rational liberty should here be permitted to fail, I know not where or when among the sons of Adam it will ever be resumed."—*"Orations and Speeches," Vol. I, p. 609.*

Let the Quaker poet's appeal sound the call to watchfulness in the face of zealous but misguided efforts to turn back the hands of the clock that have marked the shining hours

of light and liberty of soul for men of all beliefs and of no beliefs:

“By all for which the martyrs bore their agony and shame;
By all the warning words of truth with which the prophets came;
By the future which awaits us; by all the hopes which cast
Their faint and trembling beams across the blackness of the past;
And by the blessed thought of Him who for earth’s freedom died,
O my people! O my brothers! let us choose the righteous side.”

—Whittier.

The End Forecast

The prophecy points out the logical end of the program of religious enforcement. The logical result would be “that as many as would not worship the image of the beast should be killed.” Not necessarily that the limit will actually be reached, but that is the end involved in the launching of any system of religious enforcement. When opponents of the Methodist revival in England talked of forcible repression, the eminent London preacher, Dr. Robert Hall—not a Methodist—said:

“It highly becomes those who are the advocates for the interference of government to restrain the efforts of Methodists and dissenters to diffuse the principles of knowledge and piety, to advert to the consequences which must result. . . .

“It is an inherent and inseparable inconvenience in persecution that it knows not where to stop. It only aims at first to crush the obnoxious sect; it meets with a sturdy resistance; it then punishes the supposed crime of obstinacy, till at length the original magnitude of the error is little thought of in the solicitude to maintain the rights of authority.”—*“The Works of Robert Hall,” Vol. III, pp. 402, 403.*

Having set up the religious authority in the image to the Papacy, the promoters of it would quickly disavow persecution, and maintain that they were only enforcing law. They will say, as the ecclesiastics of old said of Jesus: “We have a law, and by our law He ought to die.” John 19:7.

Not religious persecution, but simply “enforcement of the law” has sometimes been the plea of Sunday law advocates. But their law is secured by religious pressure, and to advance the supposed cause of religion. All history shows such

laws to be against spiritual religion. As the eminent British jurist, Lord Mansfield, said in the House of Lords, in 1776:

"Conscience is not controllable by human laws nor amenable to human tribunals. Persecution, or attempts to force conscience, will never produce conviction, and are only calculated to make hypocrites or—martyrs."

The image to the papal system will fail; for it must be classed with all the latter-day forces of hostility to Christ, of which the prophecy says:

"These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

All the confederacies of evil will ultimately fail.

The Interdict

The prophecy indicates that the religious interdict will be one of the weapons resorted to when the image shall be formed:

"That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Verse 17.

Such an interdict, or religious boycott, is quite capable of local application where religious prejudice secures power. In the old-time original of this image it was a familiar weapon of intolerance. Cuninghame cites the following:

"Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell anything, whom he found disobedient to the apostolic see. So the canon of the Council of Lateran, under Pope Alexander the Third, made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house, or land, or exercise traffic with them. The synod of Tours, in France, under the same pope, orders, under the like intermination, that no man should presume to receive or assist them, no, not so much as to hold any communion with them in buying or selling."—*"Dissertation on the Seals and Trumpets,"* p. 176.

The Number of the Name

The closing verse of the chapter must have a word:

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Verse 18.

We take it for granted that the reader well understands that the prophecy uses this word "beast" in a symbolic sense. It is not an epithet, and no one should use it as such. As in ordinary modern usage the lion is the emblem for Britain and the eagle for the United States, so in prophecy this or that power was pictured by symbol. The symbol here is that of the leopard beast of the first verses of the chapter, representing the great ecclesiastical power, whose number is said to be 666. We are asked to count the "number of his name."

It is an evident reference to the ancient practice of designating the name of a person by the numeral value of the letters in the name. Scratched on the wall of a house excavated in Pompeii (destroyed by the eruption of Vesuvius shortly before the Revelation was written), was found the inscription:

"Amerimus thought upon his lady Harmonia for good; the number of her honorable name is 45."—*"New Testament Archæology," Politeyan.*

The Douay (Catholic) Bible has a note on this eighteenth verse:

"Six hundred sixty-six. The numeral letters of his name shall make up this number."

Applying this to an essential title of the Pope, "Vicar of the Son of God," spelled in Latin, which is the official language of this power that the prophecy is dealing with, we see the numeral letters adding up as follows:

Vicar	of the Son	of God
V I C A R I V S	F I L I I	D E I
5-1-100 1-5	1-50-1-1	500 - 1
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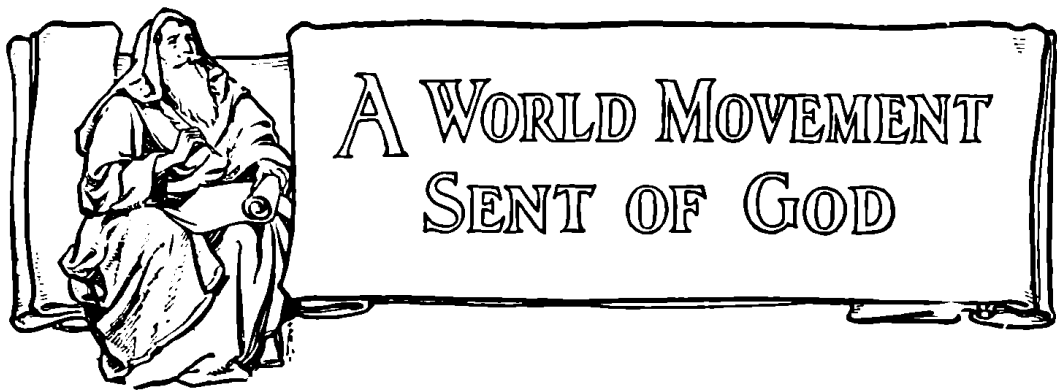
Above all, the whole prophecy of this portion of Revelation points out the warfare against Christ which Satan has waged, first in heaven and then in earth, then through the imperial Roman Empire, then through papal Rome, successor to the ancient empire; and last of all he is to seek to draw Protestantism away from its original purity and dependence upon the power of God and Holy Scripture.



**THE EVERLASTING GOSPEL
TO ALL THE WORLD**

312

Bearing the warning of God's judgment hour, three angels speed forth to every nation, kindred, tongue, and people.



THE prophecy of the thirteenth chapter closed with a description of the working of error and apostasy in the last days, seeking to compel men to follow ecclesiastical tradition as opposed to the truth of Holy Scripture.

But never in all the history of the great controversy between truth and error has the Lord left error to work its way unchallenged.

And now the fourteenth chapter of the Revelation presents to us a graphic picture of a special gospel movement raised up of God to give His answer to the great apostasy, and to save men from it.

What the Prophet Saw

On the Isle of Patmos the Lord opened before the prophet John in vision the scenes of the last days. He saw Christ coming in the clouds of heaven to reap the harvest of the earth:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

It is a view of the end of the world; for in the parable of the harvest time, Christ said: "The harvest is the end of the world." Matt. 13:39.

But just before the end, the prophet saw a special gospel movement rise, bearing a message to all the world. After the manner of prophecy, this world-wide movement is described under the symbol of angels proclaiming God's message to men:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

As the prophet beheld, in the vision, he heard the message that was borne by this special gospel movement:

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7.

And still as he watched, the prophet saw the kind of people who would bear that message—the kind of people who would spring forth in all lands as the fruitage of this last message of "the everlasting gospel." He wrote their description in the twelfth verse: "Here are they that keep the commandments of God, and the faith of Jesus."

A Clear Picture

The picture of the prophecy is plain. Before Christ comes in glory there must be a judgment work in heaven, determining who are righteous and who are unrighteous. There is no time when He appears for such a work of investigation or judgment. When Christ appears, the apostle tells us, the righteous "shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

This transformation to immortality takes place "in the twinkling of an eye." There is no time there for a judgment review to determine who have accepted the gift of righteousness and salvation and who have rejected it. In the heavenly temple, then, before He comes, there has been a judgment work, determining who shall be accounted worthy of a resurrection unto eternal life, and who of those living shall have part in the change to immortality.

And when that judgment work should begin in heaven above, the Lord was to send to all nations and tongues and

people the thrilling announcement, "Fear God, and give glory to Him; for the hour of His judgment is come."

When the High Court of Heaven Opens

If it be but a human court on earth, when the judge takes his seat, the court crier announces that such and such a court is in session, so that any one having a case pending there may be represented by an advocate.

Much more, when the high court of heaven sits to decide every case, and close all human probation forever, the God of heaven sends to the world the cry, "The hour of His judgment is come."

It is essential that every person shall have an advocate to plead his case there. And without money and without price Heaven has assigned for us all an Advocate who can never lose the case that is fully committed to His care: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

But the sinner must accept the service of that Advocate and yield all to Him. Next, the picture of the prophecy represents this message of the judgment hour bringing forth everywhere a people who "keep the commandments of God, and the faith of Jesus."

That is what the faith of Jesus does. It makes people commandment keepers. Faith brings Christ into the heart in all His saving power. And he who has Christ in the heart will have the holy law of God planted there; for the scripture puts into the mouth of Christ the declaration: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:8.

God's Law the Standard of the Judgment

Necessarily, the message of the judgment hour must call men to loyalty to God's holy law. That law is the standard of the judgment. Every man must meet it there, before the bar of Eternal Justice.

The Scripture says:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

The whole controversy between truth and error is waged over loyalty to God. His law is the foundation of His government, even as an earthly government is founded upon its laws. The great apostasy has arisen that was to "think to change" the holy law of God. Dan. 7:25. Now, with the judgment hour at hand, soon to pass upon all living, the gospel message for the time calls men to loyalty to the living God. And at its call, in all the world, the people of the prophecy are springing up, keeping "the commandments of God, and the faith of Jesus."

The Judgment Scene in Heaven

As the prophet saw the opening of the judgment hour in heaven above, he saw on earth the coming of the special gospel movement proclaiming the hour. In the study of the prophecies of the eighth and ninth chapters of Daniel we have seen exactly what this judgment work is. It is the closing ministry of Jesus, our great High Priest, in the heavenly sanctuary. In the earthly sanctuary of old the high priest closed the yearly round of priestly service by the ministry of cleansing the sanctuary. It was the great Day of Atonement. It was a day of judgment in Israel. As the high priest performed the service of cleansing the sanctuary on that last day of the service, whosoever was not found right with God was cut off from having a part with the Lord's people. Such had failed to stand in that solemn day of judgment in the camp of Israel.

All this was but a type of the ministry of our High Priest in the true sanctuary above. Heb. 8:1-5. The last phase of Christ's work in the heavenly temple, then, must be a work

of judgment. Just before He comes in glory the record books in heaven are reviewed. Daniel saw the opening of this judgment hour, and described the wondrous scene:

"I beheld till the thrones were cast down ["placed," R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

This judgment investigation takes place in heaven, before Christ's coming, as the context shows. It takes place while error and apostasy are apparently triumphing in the earth. Dan. 7:11. It is the time of the final blotting out of the sins of believers, the "cleansing" of the sanctuary, preparatory to the coming of Christ. This is when the Saviour is either blotting out the record of sins or blotting out names from the books of heaven, as He says:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

No wonder that the great Jehovah, in His love and mercy, should send to all nations the message that this solemn judgment hour is passing in heaven above. For when that hour closes, the destiny of all men is fixed for eternity. Then the proclamation will be:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

When the Judgment Hour Came

Our studies on the prophecies of Daniel 8 and 9 have already given the historical evidence fixing the time when this judgment hour, the cleansing of the sanctuary, began. The longest prophetic period in all prophecy was given to

point out the hour: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

Prophecy uses the day as a symbol of the year. The 2300 years began with "the commandment to restore and to build Jerusalem," as we have shown so fully in the study of Daniel 9:25. That decree went forth to completion in the year 457 B. C. Ezra 6:14; 7:8. From that date, 457 B. C., the long measuring line of prophecy runs on two thousand and three hundred years, to touch the eventful year 1844, of our own era.

Then, according to Daniel's prophecy, the closing ministry of the cleansing of the sanctuary in heaven was to begin. The great investigative judgment hour was to open before the Ancient of days, as witnessed by Daniel in vision.

And then, according to John's prophecy in the Revelation, a special gospel movement was to arise on earth. A people keeping the commandments of God and the faith of Jesus were to appear; and they were to go to every nation and tongue and people bearing the message, "Fear God, and give glory to Him; for the hour of His judgment is come."

The Movement Rose

And when the year 1844 brought the opening of the judgment hour in heaven above, the advent movement of the prophecy came on earth.

It was in the year 1844 that a company of believers in the second advent recognized in Scripture a call of God to loyalty to the "commandments of God, and the faith of Jesus." They saw that God's holy law was unchanged; and that the fourth precept of that law commanded all men to keep God's holy Sabbath, the seventh day of the week.

These Bible students saw clearly that church authority had no power to change the law of God or to set the Sunday of ecclesiastical tradition in place of the Sabbath day which God had made holy. They thereupon began to keep the Sabbath of the Lord their God.

The People of the Prophecy

Explain it as one may, there is in the world today a missionary movement, pressing on toward every nation, proclaiming the very words of the prophecy: "Fear God, and give glory to Him; for the hour of His judgment is come." And the people brought forth by the movement in all lands answer to the description of the prophecy: "Here are they that keep the commandments of God, and the faith of Jesus."

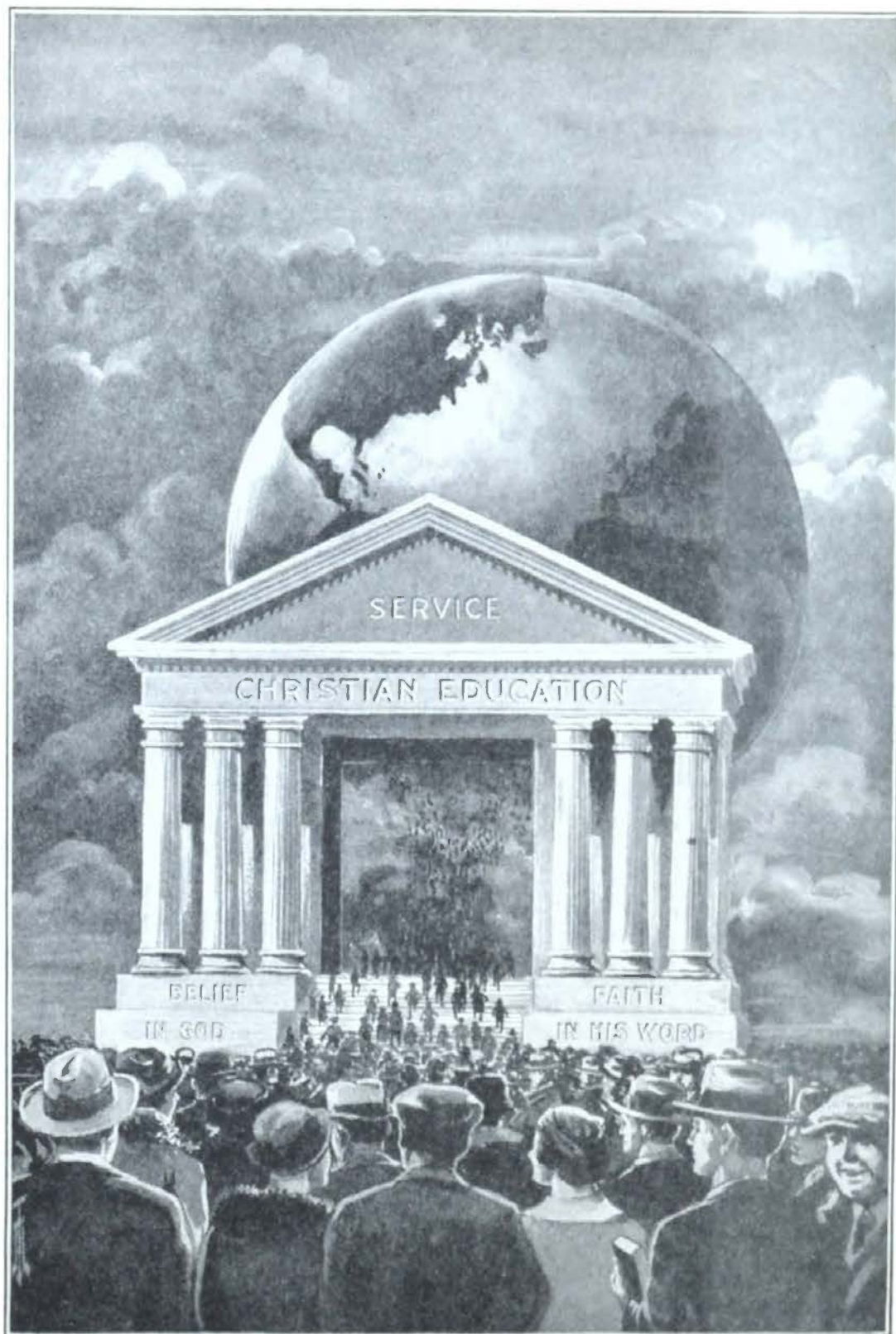
Speaking of the widespreading work of Seventh-day Adventists, some time ago a leading organ of one of the great churches said:

"Small though the denomination is, their missionaries are found in every quarter of the earth."

Seventh-day Adventists they are called—"Seventh-day," because they keep the seventh-day Sabbath of the fourth commandment; and "Adventists," because they stress the second advent of Christ as the hope of the church, and teach that all signs show it near, though the day and hour "knoweth no man."

Let it be understood that this people stand for "the faith of Jesus," which comes first, before there can be obedience to the "commandments of God." Only the power of Christ within is able to create the new heart that delights to do the will of God. Let others bear witness to the loyalty of Seventh-day Adventists to the fundamental things of Christian faith. A president of the International Federation of Christian Workers, representing the great Protestant bodies, once wrote in a book on varied beliefs:

"There are no fundamental grounds of disagreement between the organized church of Jesus Christ and the Seventh-day Adventist. . . . On all the cardinal doctrines of the Bible—the miraculous conception, the virgin birth, the crucifixion, resurrection, and ascension, the deity of Christ, the atonement of Christ, the second coming, the personality of the Holy Spirit, and the infallible Bible—the Seventh-day Adventist rings true as steel."—*"In the Cult Kingdom," Dr. J. E. Brown, pp. 5, 6.*



**THE PEOPLE OF THE
PROPHECY**

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Small though the Seventh-day Adventist denomination is, their missionaries are found in every quarter of the earth.

The test of all profession is the measure of faithful obedience to God, and the test of all doctrine is the Holy Scripture. No man can give any people a certificate of Christian character. But such a testimony as that quoted above from a non-Adventist is a brief way of stating the all-round evangelical faith of the people of the movement. A well-known religious leader, then president of the Federal Council of Churches, wrote of the Adventists:

"They are conspicuous for their quiet, ordered, and useful religious habits."

Observers of the seventh-day Sabbath there have been all through the centuries, springing up here and there in lands of the open Bible. They were numerous in Northern Europe in Reformation times.

Adventists there have been, many of them, especially in the days before 1844, in both Europe and America, all of them keeping the first day, Sunday, as the day of rest.

But the prophecy of the special gospel movement in the last days foretold a world-wide call to Sabbath reform and of loyalty to the commandments of God, joined with the proclamation of the judgment hour. It is a message of preparation to meet Christ when He at last comes to take His kingdom.

This is clearly the last message of "the everlasting gospel." The Reformation was not ended in the sixteenth century. Now the end of all things is drawing near, and the Lord calls His people in all lands and all churches to take the last steps in reformation, preparing to meet the judgment and the coming King.

When these last days brought the hour of prophecy, it brought the people of the prophecy. The movement rose in New England in 1844, and its first church building is still standing in Washington, New Hampshire.

From that "day of small things" the work has grown until by printing press or voice the message is being preached

in over five hundred languages. This is, for instance, the A B C of the language list (growing every month and year):

Afrikaans	Bengali	Chikaranga
Akaan	Benguet-Igorot	Chikokola
Amharic	Bicol	Chilemba
Amoyese	Big Nambus	Chiluba
Amuesha	Bihari	Chiminyika
Arabic	Bohemian	Chin
Armenian	Bontoe-Igorot	Chinguru
Armeno-Turkish	Bulgarian	Chinyanja
Asu	Bunyore	Chiswaka
Atchinese	Burmese	Chiswina
Aymara		Chitonga
Aztecán	Campas	Chumula
	Cantonesæ	Coptic
Baba-Malay	Cebuan (Visayan)	Creole
Battak (Toba)	Chibemba	Croatian

And, not to omit the end of the alphabet—every letter of the whole, by the way, being represented—here is the X Y Z:

Xosa (Kafir)	Yiddish	Zapotecan
Yao	Yoruba	Zulu

While the movement took its rise and form in old New England, it is equally at home in every land. The message is from heaven. The vine of truth from heaven roots itself in every soil; and wherever the living seeds of the words of God are sown, the fruitage springs up—the people keeping “the commandments of God, and the faith of Jesus.” Every land is a “home base” in this movement.

It is plainly enough a message to “every nation, and kindred, and tongue, and people.” The work is represented in the towns farthest north, on the arctic coast of Norway and Sweden, and in Iceland. It is found in the city farthest south, in Punta Arenas, on the Strait of Magellan. Its mission stations belt the earth. There is not on earth a fifteen-degree space of longitude (or one hour’s space of time) as the sunrise passes round the circuit of the earth, that does

not find some representatives of this message holding forth the light. They can sing the old English missionary hymn:

“We thank Thee that Thy church, unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

“As o’er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

“The sun that bids us rest, is waking
Our brethren ’neath the Eastern sky;
And hour by hour, fresh lips are making
Thy wondrous doings heard on high.”

Educational.—Colleges and academies on all continents are training their young men and women, holding forth the dedication to missionary service, if God calls, as the highest aim. The motto of the schools in all lands is:

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”

Publishing.—Publishing houses are selling millions of books and papers every year, every page preaching the message, “The hour of His judgment is come.” In the prophecy the message was heard sounding “with a loud voice.” By the printing press and the consecrated colporteur the message is indeed being preached with a “loud voice.”

The Edinburgh (Scotland) *International Review of Missions* (writing of the Far East), said:

“Of the denominations the Seventh-day Adventists are making the largest use of the press. . . . They have therefore established their own printing works, and have at present a larger output than any other denomination.”

So it should be with such a message to be published quickly to all the world.

Medical.—Sanitariums, hospitals, and clinics in every continent, are devoted not only to the care of the sick of all



SEVENTH-DAY ADVENTIST MISSION-
ARY TEACHING AFRICAN NATIVES

With the aid of a Picture Roll, this faithful missionary is telling the old, old story of Jesus and His love.

classes, but are centers for the teaching of the principles of healthful living and the training of nurses for missionary service. One medical college turns out fully qualified physicians for the same work.

Financial.—It is well known that the gifts of Seventh-day Adventists for missions, per member, have set the highest mark of missionary giving of any of the societies. Yet Adventists know that they fall far short of what ought to be in a movement which is born of that prophecy of the swift carrying of the closing message of the everlasting gospel “to every nation, and kindred, and tongue, and people.”

In the carrying of this special message to the world, there is experienced the same wondrous power of the word of God and of the grace of Christ which has ever attended the pioneering work of missions. God is writing a new book of Acts in

the record of His providences, as every year many thousands of new believers take their stand on the platform of the primitive New Testament church—"the commandments of God, and the faith of Jesus."

The appeal is to Protestants to be true to the historic Protestant principle of the Holy Scriptures as the rule of faith and doctrine. And thousands from the Protestant churches every year are taking their place in the movement.

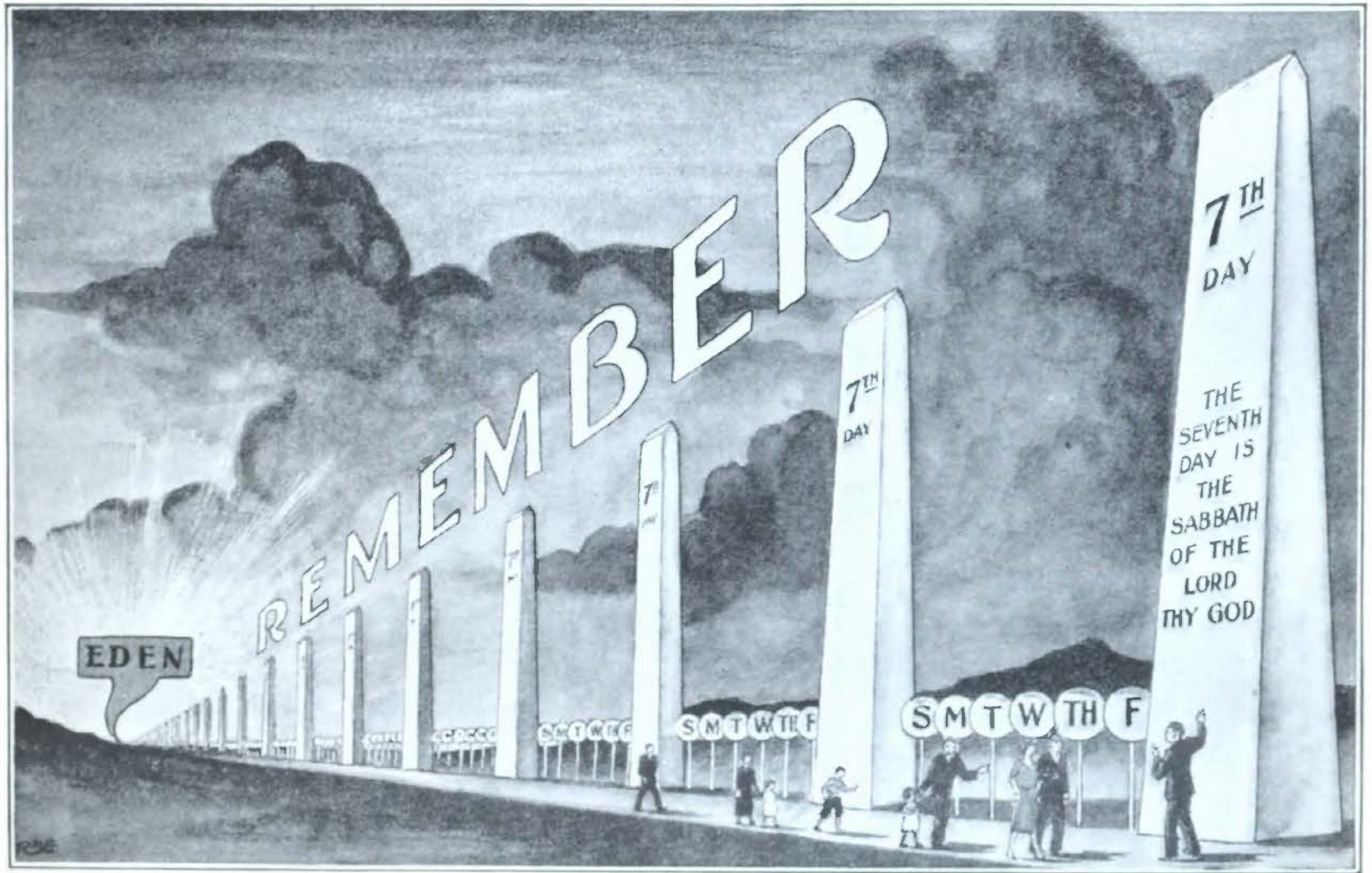
The message is an appeal to God's people among the Catholics of all lands to stand now for the faith once delivered to the saints. And year by year thousands of Catholics, both Roman and Greek, are taking their stand on the New Testament platform, and joining in hastening the advent message forward.

The invitation of the message is to all the non-Christian people; and every year thousands of these are finding in it the power of God to save. The Sabbath is God's sign, or mark, of creative power, and it is a wonderful thing to see how the acceptance of this message transforms the lives of men. It is the creative power of God.

One may say of this "everlasting gospel" of Revelation 14, as the apostle Paul said of the gospel in his day: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

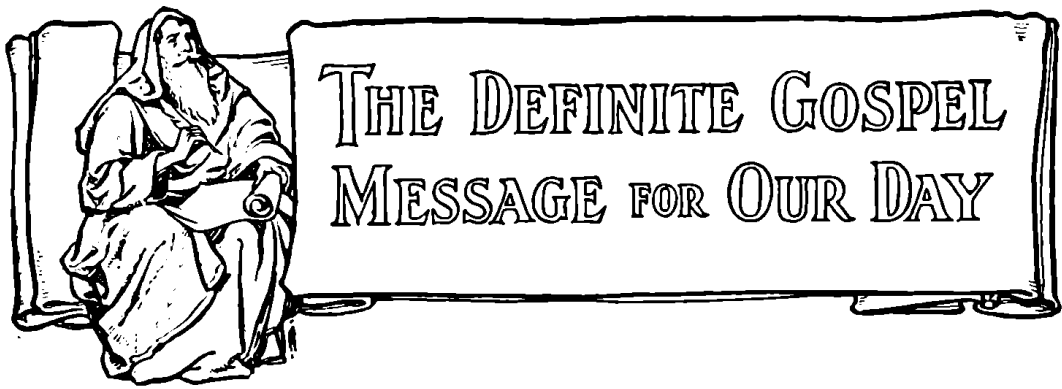
It is the same gospel—"the everlasting gospel"—in the setting now of the judgment hour, with the necessity of calling Christendom back to the primitive faith of the New Testament church, of whom also it could be said: "Here are they that keep the commandments of God, and the faith of Jesus."

We must note more particularly how the definite message of Revelation 14 meets the supreme issues of the hour.



**THE HOLY SABBATH, MEMORIAL OF
CREATION AND CREATION'S GOD**

**The seventh-day Sabbath is the
marker of the week.**



As the hour of God's judgment came, in 1844, the movement of the prophecy appeared, bearing the advent message of Revelation 14 to the world.

Not of Man

This advent movement was born of God. Those who turned to the keeping of the commandments of God as a matter of Sabbath reform in the year 1844, little understood at the first that they were launching a world-wide movement. They had no thought of devising a work to fit the prophecy. They were but seeking to save their own souls by walking in the obedience of faith. They saw that loyalty to Jesus Christ meant following His steps in Sabbath keeping as in all other ways of the Christian life.

But quickly, as they walked in the light, more light came. They saw that the judgment hour had actually opened in the heavenly sanctuary, that Christ, our High Priest, had entered upon the closing phase of His ministry. And while that judgment work was proceeding in the heavenly temple, it was seen by those pioneers of the advent movement that the message of Revelation 14:6-12 was to be proclaimed to all nations. It is a threefold message,—

1. Of Sabbath reform.
2. Of announcement of a "falling away" in the religious world.
3. Of warning against following church traditions that make void the commandments of God.

1. A Message of Sabbath Reform

The message of "the everlasting gospel," in this generation, is a message of Sabbath reform; for it is in this matter of the Sabbath of the fourth commandment that Christendom has in doctrine as well as in practice set aside the commandments of God and followed tradition. The call of God, in this threefold message of Revelation, opens with the words:

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

This call to reformation in the worship of God is based on the terms of the fourth commandment. It quotes the very words of the commandment. It is an appeal to worship the God who "made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

It is as Creator, the God who made the Sabbath the sign, or mark, of His creative power, that He is to be worshiped. "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

The Sabbath is the sign, the divinely appointed mark, of the living and true God.

But the Roman Papacy has set up a mark of its own, a badge of the assumed power of the church to speak for God independently of His holy word. The Papacy points to the existence of the Sunday institution in Christendom as a mark of papal power and authority; and so it is.

Rome's Answer to Protestantism

It was on this very point that the famous Council of Trent based Rome's answer to the Protestant Reformation. It holds that tradition, and not Scripture alone, is the guide, with the voice of the Catholic Church the living voice, instead of the voice of Holy Scripture, which is the living word of

God. The Council of Trent had long debated the ground of its answer to the Protestants. The history records:

"Finally, at the last opening on the eighteenth of January, 1563, their last scruple was set aside; the archbishop of Rheggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration."—*Dr. J. H. Holtzman, "Canon and Tradition," p. 263.*

This archbishop of Rheggio, Caspar del Fossa by name, argued from the generally accepted change of the Sabbath that the world had acknowledged that the church has power to change the written word and law of God. He said:

"Such is the condition of the heretics today that they appeal to no other matter more than that they, under the pretense of the word of God, overthrow the church; as though the church, which is the body of Christ, could be opposed to this word, or the head to the body. Yea, the authority of the church is most gloriously set forth by the Holy Scriptures; for while on the one hand she recommends the same, declares them divine, offers them to us to be read, explains them faithfully in doubtful passages, and condemns whatever is contrary to them, on the other hand, the legal precepts of the Lord contained in them have ceased by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the Lord's day. . . . This and other similar matters have not ceased by virtue of Christ's teaching (for He says He came to fulfill the law, not to destroy it), but they have been changed by virtue of the authority of the church. Should this authority cease (which would surely please the heretics), who would then witness for truth, and confound the obstinacy of the heretics?"—*Mansi, Paris, 1902, 33, pp. 526-533; quoted in "The History of the Sabbath," pp. 588, 589, Andrews and Conradi. (Review and Herald, Washington, D. C.)*

Ever since, Rome has been boldly challenging Protestants with inconsistency in holding to the observance of Sunday while rejecting the authority of church tradition. One finds it in almost any Roman Catholic document, as in this one:

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of

Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered."—*Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?* pp. 3, 4. (London: Burns and Oates.)

The question of church authority was agitating men's minds long ago. The English Puritans were refusing to be coerced into celebrating the church festivals, as Easter and all the rest. King Charles II, whose Sunday laws are still alive on many statute books, answered the Puritans thus:

"It will not be found in Scripture where Saturday is discharged to be kept, or turned into the Sunday; wherefore it must be the church's authority that changed the one and instituted the other; therefore my opinion is, that those who will not keep this feast [Easter] may as well return to the observation of Saturday, and refuse the weekly Sunday."—Cited in *"Sabbath Laws and Sabbath Duties," Robert Cox, p. 333.*

One has only to read the New Testament to see that Scripture recognizes no change of the day of the Sabbath.

Protestant Testimony

Protestant authorities—men who themselves observed the traditional Sunday—have freely declared that the New Testament nowhere teaches the substitution of the first day of the week for the seventh as the day of rest. Smith and Cheetham's "Dictionary of Christian Antiquities," a standard work edited by Church of England clergymen, says:

"The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation

established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity.”—*Article, “Sabbath.”*

And all the time the fourth command of God’s holy law declares, “The seventh day is the Sabbath of the Lord thy God.” It is not a “Jewish” Sabbath, but “the Sabbath of the Lord thy God.” Whoever takes Jehovah as God and Lord, is asked by Him to take His Sabbath also.

Here are statements by another Church of England writer, Dr. Eyton, canon of Westminster at the time :

“There is no word nor hint, in the New Testament, about abstaining from work on Sunday.”

“No commandment of God bids us do this or not do that on Sunday ; we are absolutely free as far as His law goes.”

“The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.”

“Into the rest of Sunday no divine law enters.”—“*The Ten Commandments.*” (London: Trübner & Co.)

The late Dr. R. W. Dale, Congregationalist, known in all the churches as one of England’s foremost writers and scholars, said :

“It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the obligation to observe Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.”—“*The Ten Commandments.*” (London: Hodder and Stoughton.)

Christ Our Example

Christ kept the Sabbath of the fourth commandment. He declared Himself “Lord also of the Sabbath.” Mark 2:28. It is the only Lord’s day of Holy Scripture, the only day blessed and made holy by the Lord. In keeping it, Jesus left His followers for all time an example that they should walk “even as He walked.” 1 John 2:6. He is “Jesus Christ the same yesterday, and today, and forever.” He never changed the perfect law of God, which is “holy, and just, and good.” He magnified the law in His earthly life and death, and ever



The Law of God

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

**JESUS CHRIST A SABBATH
KEEPER**

**"He that hath My commandments, and
keepeth them, he it is that loveth Me."
John 14:21.**

lives to bring repentant sinners into the obedience of faith. The new covenant promise thus declares the work of Christ for the believer: "I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Heb. 8:10.

2. A Spiritual Fall and a Babylon of Confusion

The message of Revelation 14 warns against a spiritual fall and the religious confusion that has come into Christendom:

"There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

It should be recalled that it was out of the world-wide awakening to the doctrine of Christ's second coming that this definite advent movement of Revelation 14 arose. In the years before 1844, the call to study this question of the near advent of the Redeemer swept over the earth with an arousing cry.

There came a reaction, however. The learned William Cuninghame, of Scotland, one of the early students and writers on prophecy, bewailed what he called the "fall of the churches" from the high platform of Protestant testimony. He wrote:

"New dangers and new trials from within now threaten and afflict the Protestant churches, by the defection of some of their own ministers from the faith of the Reformation: certain clergymen of the English and Irish Episcopal churches having openly renounced the testimony of the Reformers against papal Rome from the prophetic Scriptures. We do not impute to these persons that they abjure their Protestant profession, but in the fall of the churches, we do charge them with apostasy to such an extent as to have fallen from the character of the witnesses of God against papal Rome, by denying the true sense of the prophetic denunciations against that church and her head, the pope; and, therefore, we do affirm, that they have also fallen from the true name of Protestant." —*"The Church of Rome the Apostasy,"* preface, p. xiii.

Thus he witnessed to a modern falling away; and from those days of failure to go forward in the advancing light of

prophetic truth the reactionary influences began to prevail. As soon as the special advent movement of the prophecy began to lift up the gospel of reform, and call men to loyalty to the commandments of God, there came in Christendom a still greater falling away from fundamental Protestantism. All the older Protestant bodies have in their creeds a declaration of loyalty to the law of God, similar to this one placed on record by godly founders of the Methodist Episcopal Church:

"Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity [to] be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."—*Methodist Episcopal Church Doctrines and Discipline*, p. 23.

That is in harmony with Holy Scripture. "The law of the Lord is perfect, converting the soul." Ps. 19:7. Paul wrote: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

But in these latter days the traditions of men openly tend to make void the commandments of God. We even hear the teaching that Jesus died to set men free from obedience to the law of God. Think of it! It is to say that the Son of God died to set men free to sin; for "sin is the transgression of the law." 1 John 3:4. Jesus came not to save men *in* sin, but *from* sin. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

It is not that we are saved by keeping the ten commandments; we must be saved by the faith of Jesus before we can truly from the heart keep His holy law. He only can create the new heart and supply the divine power. It is all of Him.

"Nothing in my hand I bring,
Simply to Thy cross I cling."

But faith finds in Him the very power of God working joyful obedience. It is only the "carnal mind" that is "not

subject to the law of God, neither indeed can be." Rom. 8:7. Jesus takes that carnal mind away, and writes the holy law on the new heart and in the renewed mind. Obedience becomes a joy and delight. Yet now the idea is all abroad that men are free to disobey the law of God. Confusing the ceremonial laws with the primary moral law of God, some say God's law is "done away," that it was a "yoke of bondage." It is urged that men now are at liberty to break God's holy law! But breaking it is bondage. Keeping it is liberty. Ps. 119:45. Men interpret the work of divine grace in setting us "free from the law" to mean free from obedience to it. But who walks the streets of any country free from the civil law against stealing—the man who keeps the civil law or the man who breaks it? Of course, you say, the man who steals is "under the law" at once, if detected. Just so the believer who by faith keeps God's law is free from its condemnation, while the one who breaks it is at once under its condemnation. Who, then, is "under the law"?—The one who breaks it and falls under its condemnation. Who is "under grace"?—The one who accepts the grace of Christ that brings obedience to the law of God.

The spirit of resistance to the law of the Most High is leavening Christendom. Human tradition or custom is followed as authority. Jesus rebuked this thing in the ancient church: "Full well ye reject the commandment of God," He said, "that ye may keep your own tradition." Mark 7:9.

In our time it has brought a new "falling away" from the exalted platform of Scripture truth, and the leaven of unbelief is overspreading Christendom. Therefore the judgment hour message of Revelation 14 announces, in the words of the second angel, "Babylon is fallen, is fallen."

As ancient Babel, or Babylon, set up a humanly devised way of religion, and became the symbol of the exaltation of man against God, so this modern development in Christendom represents the exaltation of the human against the divine,

and proclaims a spiritual fall. God calls His children out of this widespread Babylon of unbelief, as anciently His people were called to flee from the Babylon of old. (See Isa. 48:20.)

From those days following 1844, when this definite advent message of the prophecy began to lift up the standard of the commandments of God and the Sabbath truth, an ever-increasing volume of opposition to the law of God and of criticism of Holy Scripture itself has been sounding. The repudiation of the old Protestant fundamentals has spread a Babel of confused testimony in Christendom. Rev. E. J. Bicknell (Church of England), of the chair of New Testament exegesis in King's College (London), wrote in the *Nineteenth Century* some time ago:

"Modern knowledge has shattered forever the old conception of literal inspiration which underlay the popular Protestant use of the Bible. The full results of this, especially in relation to the New Testament, have yet to be worked out. But already the effect is plain. In Protestant circles large numbers even of ministers have no clear idea of what they believe or where they stand. We are faced with a crisis not less momentous than that of the Reformation itself."—*November, 1930, p. 643.*

Think of it! All modern knowledge and discovery, archeological and otherwise, have witnessed to the everlasting integrity of the Holy Scriptures as "given by inspiration of God." 2 Tim. 3:16. But all this goes for nothing in high scholarship now, and the Bible is discredited. Truly, the message must be given, "Babylon is fallen, is fallen." Confusion is on every side in the religious world.

A New England essayist, James Truslow Adams, wrote in the *Atlantic Monthly* that back in the eighties there was belief in the Bible as the inspired word of God: "The older generation was taught that God gave certain commands" (as the ten commandments). "It is useless," he says, "to tell that to a young person today." And he adds:

"We of the older generation have played with ideas and let loose forces the power of which we little dreamed of. We have, indeed, sowed the wind, and it will be those of the younger generation who will reap the whirlwind unless they can control it. . . . They have inherited, perhaps,

the biggest mess and biggest problem that was ever bequeathed by one generation to another. Never has the road been wilder or the signposts fewer."—*November, 1926.*

Lawlessness

All this repudiation of the authority of Holy Scripture and preaching of the doctrine that the law of God is not now binding, can have but one result,—the sowing of the seeds of lawlessness. The pioneers in the advent movement warned that lawlessness would be the result of this method by which many were opposing the call to Sabbath reform. Long years ago it was published by this advent movement:

"It would be far more consistent for nations to abolish their statutes, and permit people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. . . .

"Those who teach the people to regard lightly the commandments of God, sow disobedience, to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. . . . Property would no longer be safe. Men would obtain their neighbors' possessions by violence. . . . Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. . . .

"Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide."—*The Great Controversy Between Christ and Satan,* E. G. White, pp. 584, 585.

Who cannot see that the idea that men are released from obligation to obey the law of God must result in unbelief toward God and in lawlessness toward human laws, essential to civil government? Mr. Wade H. Ellis wrote in the introduction to a book by Judge Kavanaugh, of the American courts:

"If public opinion is not so effectively aroused as to procure some prompt and heroic remedy, the day will come when the regularly constituted machinery for the maintenance of law and order will break down altogether."

And Judge Kavanaugh wrote in the book, "The Criminal and His Allies:"

"Never was crime so insolent and so unrestrained. Criminal fearlessness and hardihood increase ferociously every day."—*Page 294.*

We are to pray for rulers and governments. Civil government is "ordained of God" to maintain civil order, and above all is the high government of God, before whose law every soul must answer ere the close of the solemn judgment hour now passing in heaven above.

That is surely why God lifts up the royal standard of His holy law in the special message of the everlasting gospel for this hour.

3. The Warning Against False Worship

And now the prophet on Patmos hears yet another proclamation in the great threefold message of Revelation 14. He says:

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Verses 9, 10.

The preceding chapter has introduced all these features. The warning is against following the power symbolized by the leopard beast of the thirteenth chapter, that inherited the "seat" of ancient Rome. It stands for the Papacy which received the seat of the Cæsars. The prophet saw the Papacy restored to old-time power in the last days, so that "all the world wondered."

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear." Rev. 13:8, 9. That is why the Lord sends the warning: "If any man worship the beast. . . . the same shall drink of the wine of the wrath of God."

The living God will deal with error and evil. The great controversy between Christ and Satan, which began in heaven, is soon to be ended on earth.

"And His Image"

The thirteenth chapter has foretold events yet to come. An image of the Papacy is to be formed. That, as we have seen, means an ecclesiastical movement outside of the Roman Church, a professedly Protestant movement which will seek to use the power of civil law to enforce religious observances. That would be to form a likeness, or image, to the papal system. The warning bids men not to worship, or follow, the dictates of such an image.

"And Receive His Mark"

This mark, as we have seen, is the sign, or badge, of papal power. It is not that any receive the mark in the sense of this prophecy, save those who knowingly choose the way of disobedience to God under the pressure of human compulsion. The receiving of the mark is something yet to come as the crisis develops.

Over against God's sign, His holy Sabbath, the Papacy lifts up the mark, or sign, of ecclesiastical authority,—the Sunday institution. We have given quotations showing how, for centuries, the papal power has used the Sunday as the sign of its authority, and as proof that the voice of church tradition is above the voice of Holy Scripture.

The Sunday is the human ecclesiastical substitute for the divine Sabbath of Jehovah. It is the sign of human exaltation above the divine. It is the mark of the power that has "thought" to change the times and laws of the Most High, as foretold in Daniel 7:25.

Against all this—the Papacy, and its image, and its mark—the last message of the everlasting gospel bears solemn warning. The question of loyalty to God is involved. If Jehovah be God, follow Him.



LATIN TEXT

IMPERATOR CONSTANTINUS AUG. HELPIDIO:
OMNES JUDICES, URBANÆQUE PLEBES ET CUNC-
TARUM ARTIUM OFFICIA VENERABILI DIE SOLIS
QUIESCANT. RURI TAMEN POSITI AGRORUM CUL-
TURÆ LIBERE LICENTERQUE INSERVIANT, QUO-
NIAM FREQUENTER EVENIT, UT NON APTIUS ALIO
DIE FRUMENTA SULCIS AUT VINEÆ SCROBIBUS
MANDENTUR, NE OCCASIONE MOMENTI PEREAT
COMMODITAS CŒLESTI PROVISIONE CONCESSA.

TRANSLATION

CONSTANTINE, EMPEROR AUGUSTUS, TO HELPI-
DIUS: ON THE VENERABLE DAY OF THE SUN LET
THE MAGISTRATES AND PEOPLE RESIDING IN
CITIES REST, AND LET ALL WORKSHOPS BE
CLOSED. IN THE COUNTRY, HOWEVER, PERSONS
ENGAGED IN AGRICULTURE MAY FREELY AND
LAWFULLY CONTINUE THEIR PURSUITS; BECAUSE
IT OFTEN HAPPENS THAT ANOTHER DAY IS NOT
SO SUITABLE FOR GRAIN SOWING OR FOR VINE
PLANTING; LEST BY NEGLECTING THE PROPER
MOMENT FOR SUCH OPERATIONS, THE BOUNTY
OF HEAVEN SHOULD BE LOST.

Latin text and translation from Schaff's "History of
the Christian Church," Vol. III, sec. 75, par. 5, note 1.

**PROCLAIMING THE FIRST
SUNDAY LAW**

Constantine the Great, in 321 A. D., issued
the first edict forbidding Sunday labor.

How the Sunday Came In

Note, briefly, how the Sunday came in to displace the Sabbath.

The apostle Paul warned the early church that a "falling away" was soon to come. He wrote, in fact, "The mystery of iniquity doth already work." 2 Thess. 2:7. It was the "mystery of lawlessness." The spirit of the lawless one was already abroad in apostolic days, and soon the "falling away" was in full swing. Dr. Killen, a Presbyterian, says in his "Ancient Church:"

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."—*Preface.*

Thus Sunday came in, first as a humanly appointed festival in addition to the Sabbath, to grow later into a rival and a supplanter of God's appointed day. The church of the "falling away" adopted "the venerable day of the sun," as the emperor Constantine's edict (321 A. D.) called it. The history shows the growth of the Sunday institution and the growth of the Papacy going on through the early centuries together. Bishop Eusebius, the friend of Constantine, wrote:

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day [as they had begun erroneously to call Sunday]."—*Commentary on the Psalms.*

"We have transferred," he says. It was the assumption of ecclesiasticism that it could lay hands upon the law of God.

Constantine's law, the first Sunday law on record, was as follows:

"On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each

of them for the second time.)"—*Codex Justinian, lib. 3, tit. 12, 3; cited in "History of the Christian Church," Philip Schaff, D. D., Vol. III, chap. 7, sec. 75, p. 380.*

Sir William Domville wrote:

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—"*Examination of the Six Texts,*" p. 291.

Dean Stanley, of the Church of England, wrote of the association of the Sunday with sun worship in Constantine's law:

"The retention of the old pagan name of '*Dies Solis,*' or '*Sunday,*' for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the '*venerable day of the sun.*' . . . It was his mode of harmonizing the discordant religions of the empire under one common institution."—"*History of the Eastern Church,*" Lecture 6, par. 15.

Dean Milman says that Constantine, who at the time of his Sunday law had not even professed conversion, had an ambitious scheme to bring about "one great system of religion" for all the people, "of which the sun was to be the central object of adoration."

God forbade His people anciently to pattern in any way after pagan observances. Deut. 12:29-32. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." But the Jews at times forsook God, and adopted pagan ways, and "observed times." These "times" were the festivals of the heathen. The Jewish history of failure was written as a warning to all. But the great mass in the early Christian church went the same way of apostasy. And the "mystery of iniquity," which in spirit began to work even in apostolic days, was revealed in later times as the fully developed Roman Papacy fulfilling Daniel's prophecy of the power that was to wear out the saints of the Most High, and "think to change times and laws."

Dan. 7:25. This power represented the traditions that made void the commandments of God, and has held forth the Sunday rest day as the mark of its power.

Now God Calls to Reformation

The message of the judgment hour necessarily emphasizes every principle and every truth of "the everlasting gospel," while pressing upon all the solemn issue that loyalty to Christ now means loyalty to "the commandments of God, and the faith of Jesus."

In times past Christian believers unwittingly followed tradition and the Papacy in this matter; the Lord holds no man accountable for light that he did not have. Reformation is a progressive work. Of the past we may say with the apostle Paul:

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness." Acts 17:30, 31.

And now, with the "hour of His judgment" already come, the entire covering of tradition and error is to be swept aside. Truth long trodden underfoot is to be lifted up again. The primitive faith, as taught by Jesus and preached and lived by the New Testament church, is being restored. In it is the saving power of the living Christ that changes men and brings creative power into the life.

Sir Isaac Newton foresaw this restoration of truth just before the coming of Christ. In the first chapter of his work on the Revelation he described how this would be a time "for effecting a recovery and re-establishment of the long-lost truth."

John Milton looked also to this time of the second coming of Christ for the restoration of truths trampled underfoot by error. In an address to the British Parliament he wrote:

"Truth indeed came once into the world with her divine Master, and was a perfect shape, most glorious to look on: but when He ascended, and His apostles after Him were laid asleep, then straight arose a wicked race of deceivers."—*Areopagitica*, p. 49.

These, he said, hewed the body of fair truth "into a thousand pieces," as a classical myth says enemies hewed the body of the god Osiris. Then, says Milton:

"From that time ever since, the said friends of Truth, such as durst appear, . . . went up and down gathering up limb by limb still as they could find them. We have not yet found them all, Lords and Commons, nor ever shall do, till her Master's second coming; He shall bring together every joint and member, and shall mold them into an immortal feature of loveliness and perfection."—*Id.*, pp. 49, 50.

This time for restoration of the whole gospel truth is come. Truths long obscured are to be lifted up to bless and save men. The judgment is passing in heaven above, and in this hour of His judgment, God is calling His people of all nations and tongues to receive the fullness of the faith of Jesus, which brings the life into harmony with His holy law.

In the shining light of today we cannot plead the example of our godly fathers, to whom this light did not come, as it comes now to us in this time of the judgment hour. The fact that the Sunday institution comes with hoary age upon it does not argue for its truth. As Bishop Ken wrote long ago:

"The older error is, it is the worse,
Continuation may provoke a curse;
If the Dark Age obscured our fathers' sight,
Must their sons shut their eyes against the light?"

New times, greater light, bring new responsibilities. Our Protestant forefathers left hoary error for yet older truth, else they would never have begun the great Reformation, for which we thank God. But this piece of ecclesiasticism—the Sunday rest day—they brought along with them as they broke with Rome. The issue was not pressed upon them as it presses upon us.

Now the judgment court is in session in heaven above. It began with the records of the dead—"the time of the dead, that they should be judged." Rev. 11:18. When it will pass to the living no mortal can tell. Mercy still lingers; and while the hours of human probation are swiftly passing, God

sends the message to all nations, declaring the hour of His judgment come, and warning all men against following tradition that makes void the commandments of God, whether urged by the ancient papal church or by any Protestant likeness that exalts church custom and tradition against the holy law of God.

With the law of God the foundation of the divine government, the rule of the judgment that all must soon face, the definite gospel message for this time lifts up again the divinely set eternal standard—"the commandments of God, and the faith of Jesus." Thousands in all the churches, Protestant and Catholic, are rallying at the call, and thousands of non-Christians. There is blessing and power and joy and salvation from sin in this last message of "the everlasting gospel."

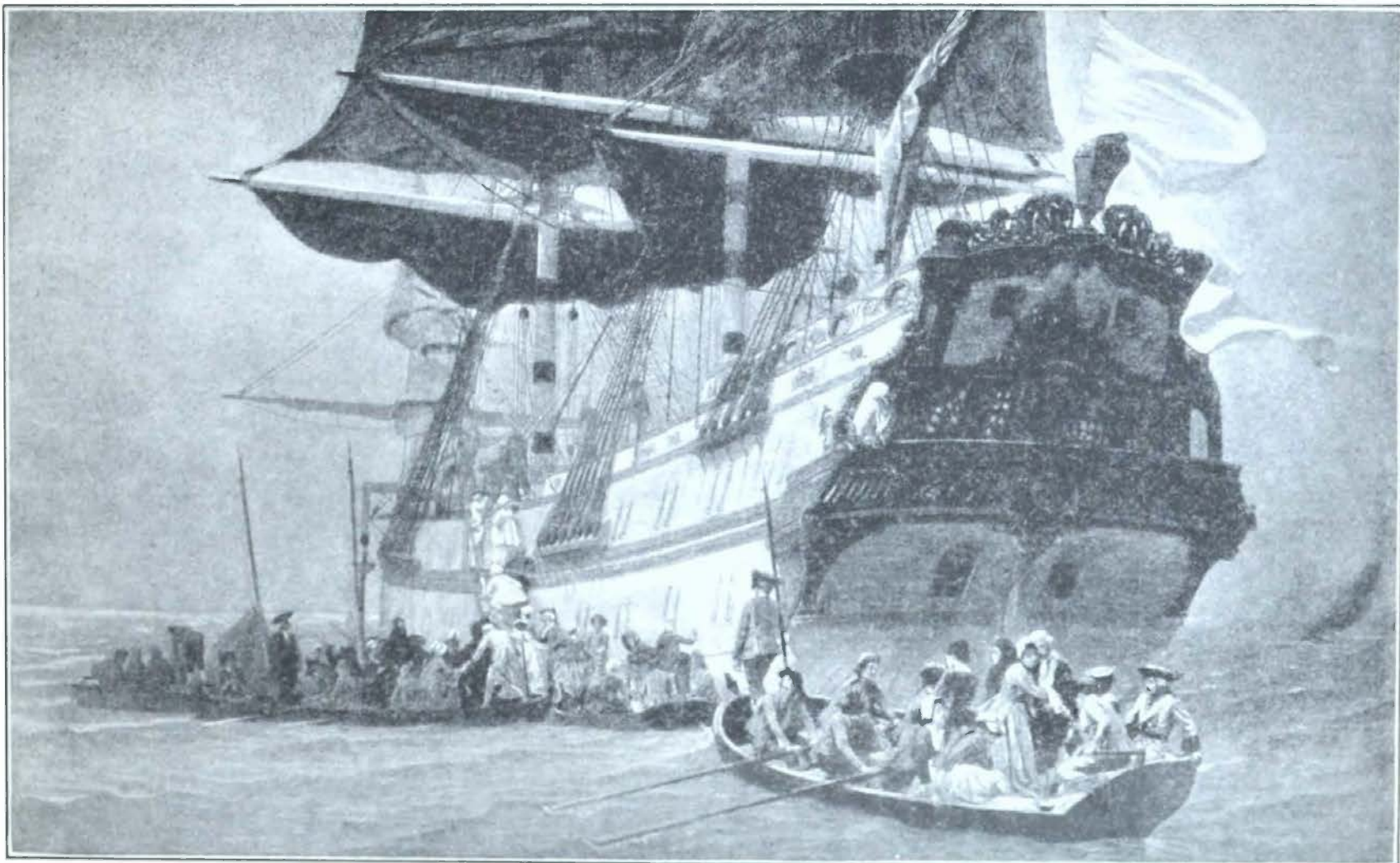
All this was shown to the prophet John on the Isle of Patmos—the coming of the judgment hour, the rise of the advent movement, and the heralding of the last message of the everlasting gospel to all nations.

What the prophet saw in vision nearly two thousand years ago, we see fulfilling before our eyes today.

It is not enough to see it. We must have a part in it and be a part of it. The victory of truth is assured. In the fifteenth chapter the prophet sees the redeemed of this last generation victorious over all:

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

The saved of this last generation sing their song of victory over the last effort of the enemy to oppose the truth; and they join the redeemed of all the ages in ascribing praise to God and to the Lamb forever.



EMBARKING FOR THE VOYAGE

C. E. DELORT, ARTIST

Modern steamships and airplanes enable missionaries to the remotest parts of earth to cover in a few days distances which formerly consumed weeks.



THE WAY PREPARED INTO ALL THE WORLD

IN the vision of the advent movement of Revelation 14: 6-14, the prophet saw the closing message of "the everlasting gospel" being carried swiftly, as by angels flying "in the midst of heaven," to every nation and tribe and tongue.

The Lord, the living God, is independent of the use of material agencies. He sends forth His word, and His Spirit speaks to hearts direct from heaven above. He appeals to the fact that He "giveth breath" to every soul on earth, every moment, as evidence of His power to send the message of life to every soul. Isa. 42:5-7. But He works through human and material agencies also in proclaiming the gospel message. He sends saved sinners to tell other sinners the way of life. Not unto angels but unto men has He committed the ministry of reconciliation. And wondrously has the providence of God wrought in raising up facilities and opening ways for a quick work in this generation.

"Many Shall Run To and Fro." Dan. 12:4

Not so many years before the year 1844 brought the hour of God's judgment and the rise of the definite advent movement of the prophecy, there was not a steamship plowing the seas nor a steam railway train moving on earth. We today can scarcely realize how very modern are the means for rapid transit.

Writing of world-transforming events of the Victorian era—Queen Victoria began her reign in 1837—Mr. J. H. McCarthy said, in his "Short History of Our Own Times," first published in 1880:

"A reign which saw in its earliest years the application of the electric current to the task of transmitting messages, the first successful attempts to make use of steam for the business of transatlantic navigation, the general development of the railway system all over these countries, and the introduction of the penny post, must be considered to have obtained for itself, had it secured no other memorials, an abiding place in history. The history of the past forty or fifty years is almost absolutely distinct from that of any preceding period. In all that part of our social life which is affected by industrial and mechanical appliances we see a complete revolution. A man of the present day suddenly thrust back fifty years in life, would find himself almost as awkwardly unsuited to the ways of that time as if he were sent back to the age when the Romans occupied Britain. He would find himself harassed at every step he took. He could do hardly anything as he does it today. Sir Robert Peel traveled from Rome to London to assume office as prime minister, exactly as Constantine traveled from York to Rome to become emperor. Each traveler had all that sails and horses could do for him, and no more. A few years later Peel might have reached London from Rome in some forty-eight hours."—*Page 9.*

And think of the speeding up of the last fifty years! The heart is filled with awe in contemplation of the wonderful changes of our own generation, as we realize that these developments have come about in the providence of God, in order that in this hour of God's judgment the whole world shall hear the gospel message. A Scotch writer has truly said that there is "a theology of inventions." Things come as needed.

Speaking of the providential preparing of the pathways over the world for the era of modern missions, Dr. Edward Lawrence says:

"There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Greco-Roman Empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men

at Williamstown [Mass.] were praying and studying about missions, that Robert Fulton was making the first trip of the 'Clermont' from New York to Albany."—*Introduction to Foreign Missions*, p. 20.

The "Clermont's" success in that early time was bright with promise for the future revolutionizing of ocean travel. As Julia Ward Howe wrote for the Fulton centenary celebration in 1907:

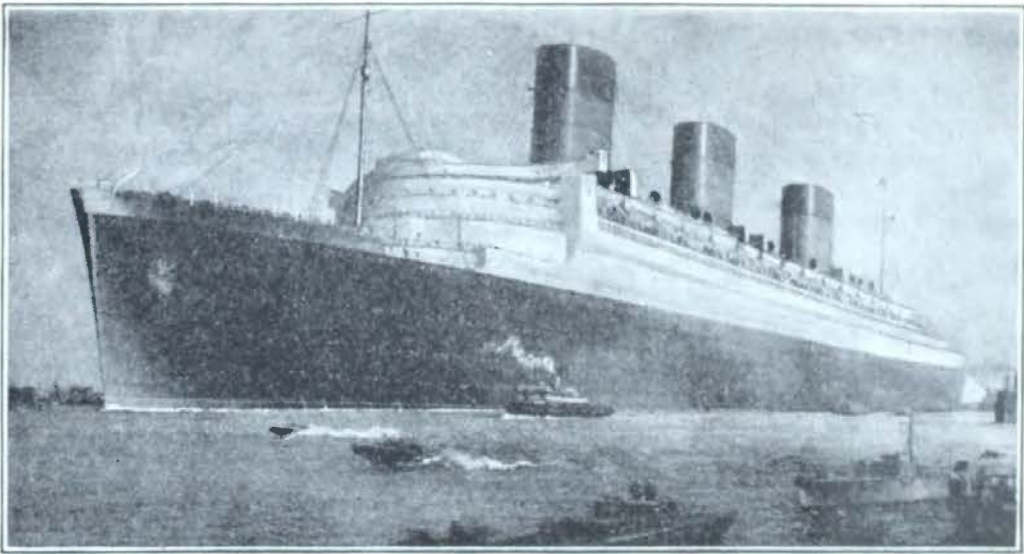
"And not alone for Hudson's stream
 Avails the magic power of steam.
 Blessings of unimagined worth
 Its speed shall carry round the earth;
 Knowledge shall on its pinions fly,
 Nor land nor race in darkness lie;
 Commerce her hoards shall freely bring
 To many an urgent summoning,
 And Want and Wealth, in sundered lands,
 Shall closely clasp redeeming hands."

Symington, in England, had preceded Fulton in steamship building, but his scheme was frowned down. Some objected that the river and canal banks would be washed away by the stirring of the waters. After Fulton's success, Dyer revived the matter in England, but met objections. "We don't doubt the success of steamboats in the wide rivers and harbors of America," said the engineers, "but in our comparatively small rivers and crowded harbors they will never answer."

As late as 1835, the learned Dr. Lardner, of England, decried the idea of ocean steam navigation:

"As to the project, however, which was announced in the newspapers, of making the voyage directly from New York to Liverpool, it was, he had no hesitation in saying, perfectly chimerical, and they might as well talk of making a voyage from New York or Liverpool to the moon."—*Liverpool Albion*, Dec. 14, 1835.

But the new time at hand in the divine program of fulfilling prophecy demanded the bringing in of facilities never before employed; and with the call of the hour the facilities came. In 1838 the British steamships "Great Western," "Sirius," and "Royal William" made successful trips to New



W. W. PHOTOS

A MODERN STEAMSHIP, THE
"QUEEN MARY"

Built for speed and luxury, this giant liner
crosses the Atlantic in about ninety hours.

York, and inaugurated the steamship passenger service between the Old World and the New.

A New York paper, commenting on the arrival of the "Sirius" and the "Great Western," said:

"What may be the ultimate fate of this excitement—whether or not the expense of equipment and fuel will admit of the employment of these vessels in the packet service—we cannot pretend to form an opinion; but of the entire feasibility of the passage of the Atlantic by steam, as far as regards safety, comfort, and dispatch, even in the roughest and most boisterous weather, the most skeptical must now cease to doubt."—*Courier and Enquirer*, April 24, 1838.

There was one other step to take, however, for real success. That came in 1843. Then was launched the "Great Britain," at Bristol (England), the first of the ocean passenger boats with iron hull, and the first ocean steamer fitted with screw propeller. "To forge her main shaft James Nasmyth invented his celebrated steam hammer." The ship made its first voyage, to New York, in 1845. This ship was the pioneer of the enduring type of ocean steamships which now, in numerous fleets, are furrowing all the seas, uniting all lands,

"Swift shuttles of an empire's loom,
That weave us main to main."

They have made open and swift the path in our day to the uttermost coasts of the earth.

The Coming of the Railway

The steam railway came on apace with the steamship. What men whose minds were awakening to the future possibilities had sometimes to suffer, is difficult to realize now.

"Henry Meigs, a member of the New York Legislature in 1817, a young man of fine talents, lost his influence, ruined his prospects, and came to be regarded as a proper subject for a strait jacket, because he expressed his belief that steam carriages would be operated successfully on land."—*C. F. Carter, "When Railroads Were New," p. 8.*

It was in 1825 that George Stephenson, of England, the pioneer of steam railways, was allowed to drive his first locomotive over the Stockton-Darlington coal and mineral tramway line, "with a signalman on horseback in advance." That same locomotive is still to be seen on a platform in the Darlington station, rude and out of date, but a mechanism that revolutionized human locomotion over the earth. In 1829 Stephenson's "Rocket" was built, the first high-speed locomotive, and next year the short Liverpool-Manchester line showed that the era of steam-railway passenger traffic was really at hand.

In the United States, which has witnessed so great a development of railway traffic, the first experiments with steam locomotives were made in 1829. In that year even the horse railway was a marvel. We read in Griffith's "Annals of Baltimore," published in 1833:

"On the 14th of December [1829] thirty-seven persons were drawn by one horse in a car . . . planned by Mr. Ross Winans, of New Jersey, on the Baltimore and Ohio Railroad, at a rate of about ten miles per hour, or as fast as the horse could trot or gallop; which was done in the presence, and to the astonishment, of a multitude of spectators, who, not having witnessed such an exhibition, could scarcely realize the effect."

The Baltimore and Ohio was worked by horsepower until 1832. Now the change to steam was fast being adopted.

Time could no longer wait. Strange, is it not, to read of New England, in 1842:

"Dorchester, Massachusetts, in a town meeting assembled in 1842, instructed its representatives in the legislature to use their utmost endeavors to prevent, if possible, so great a calamity to our town as must be the location of any railroad through it."—"*When Railroads Were New*," C. F. Carter, p. 11.

The New York *Herald*, reviewing the beginnings of systematic railway development in America, once wrote:

"Cornelius Vanderbilt opened a railway office on Manhattan Island in 1844, and that was the beginning of the railway methods that have grown into such enormous proportions."

The years just following were the years of railway extension on the continent of Europe and in America, and within a decade the rails were being laid over Asia and Africa and Australia. The American Congress authorized the Union Pacific extension across the Western plains and mountains. On May 10, 1869, at the head of Great Salt Lake, the line built from California met the line built from the Mississippi Valley. The last tie was laid—of laurel wood, silver banded. The last spikes were driven, a golden one from California, one of silver from Nevada, and another of gold, silver, and iron, from Arizona; and standing by the two locomotives facing each other, the workers saluted the first transcontinental railway running from ocean to ocean. Bret Harte, the poet of the old-time West, put into words the message of the two engines standing there,

"Pilots touching, head to head,
Facing on the single track,
Half a world behind each back."

The one from the East said:

"Listen! Where the Atlantic beats
Shores of snow and summer heats;
Where the Indian autumn skies
Paint the woods with wampum dyes,
I have chased the flying sun."

The one from the West replied:

“I bring the East to you;
All the Orient, all Cathay,
Find through me the shortest way;
And the sun you follow here
Rises in my hemisphere.”

Now the iron rails span all the continents, piercing the very heart of Africa and crossing vast Asia. South American lines tunnel under the great mountain chains. The Australian transcontinental railway crosses the treeless desert, with one section that runs 300 miles without a curve.

By steamship and steam railway almost any part of the world is more accessible today than remote parts of a single province were two generations ago. Where the narrow Isthmus of Suez blocked the way from sea to sea, the Suez Canal opened a new highway to the Orient; and the Panama Canal joins the sea highways of the Atlantic and the Pacific.

What It Means

What is the meaning of this change in the history of human locomotion and world travel? It is a sudden development. Dr. Alfred Russel Wallace, the English scientist, wrote:

“From the earliest historic and even prehistoric times till the construction of our great railways in the second quarter of the present century [the nineteenth], there had been absolutely no change in the methods of human locomotion.”—*“The Wonderful Century,”* p. 7.

Why, in the second quarter of the nineteenth century, should this change break abruptly upon the world? In that same second quarter of the century the time of the prophecy came, when, as the prophet saw in vision, the message of the everlasting gospel was to be carried swiftly to every nation and tongue and people.

Up to within a few years of the coming of the judgment hour, in 1844, men were traveling about the world just as Abraham did, or as men traveled in the days of ancient Babylon.



COURTESY OF B. & O. R. R.

"WHAT HATH GOD WROUGHT!"

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M. LEONE BRACKER, ARTIST

Morse, inventor of the telegraph,
sending his first message from
Washington to Baltimore.

One of the earliest of the Babylonian tablets is a contract for the lease for one year of a wagon, at Sippur, near Babylon. "Unto the land of Kittim he shall not drive it." That Mediterranean coast was too remote. In Homer's "Iliad" Nestor arranges for a friend's speedy trip to Sparta:

"And for the promised journey bids prepare
The smooth-haired horses, and the rapid car."

For nearly six thousand years that was the history of man. But the time was drawing near when the closing gospel message was to be carried swiftly to all the world, and suddenly the whole history of man changed, so far as methods of fast locomotion are concerned. There came the steamship, the steam railway, the application of electricity to locomotion, and all the facilities that this generation has for swift communication over all the earth.

When Israel went out of Egypt, the Lord opened a path for them through the Red Sea. Where there was no way, the living God "made the depths of the sea a way for the ransomed to pass over." When the generation came in which "the everlasting gospel" was to be carried to every nation and tongue and people as a preparation for the coming of the Lord in power and glory, it was not sufficient that a way be provided through merely one arm of a sea. The living God, the same who wrought in ancient days, made a pathway over all the seas.

"He hath made the deep as dry,
He hath smote for us a pathway
to the ends of all the earth."
—*Kipling*.

It is the hand of the living God. He cries to men:

"Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters." "I will say to the north, Give up; and to the south, Keep not back: bring My sons from far; and My daughters from the ends of the earth." Isa. 43:16, 6.

The world is full of material evidences of the providential workings of the Lord of hosts in our day, preparing the way

for the fulfillment of all that the "sure word of prophecy" has spoken concerning the finishing of the gospel work in the earth.

It is the hand of God. This is the generation, according to the sure word of prophecy, in which the work of evangelizing all nations is to be done; and to this generation have come these material factors for hastening the work to completion. Truly, it is the marvelous working of God's direct providence.

Not a mail ship sails the sea that is not carrying books or other publications to spread the light of truth abroad. The prompt mail communication with the fields enables all the missionary and Bible Societies to direct a work that would seem impossible without the universal postal system, whose circuits run over remote footpaths in Africa and Asia, and by sledge routes into the scattered winter settlements along the arctic seas.

The Electric Telegraph

Well we know that it was no mere accidental coincidence that minds in different lands were set working simultaneously on the problem of the electric telegraph. It was in those years of the advent awakening that agencies for a quick work were springing to successful operation. M'Carthy says:

"It is a somewhat curious coincidence that in the year [1837] when Professor Wheatstone and Mr. Cooke took out their first patent 'for improvements in giving signals and sounding alarms in distant places by means of electric currents transmitted through metallic circuit,' Professor Morse, the American electrician, applied to Congress for aid in the construction and carrying on of a small electric telegraph to convey messages a short distance, and made the application without success. In the following year he came to this country [England] to obtain a patent for his invention; but he was refused. He had come too late. Our own countrymen were beforehand with him."—*"A Short History of Our Own Times,"* p. 9.

Wheatstone said of the night of July 25, 1837, when his short line from Euston to Camden Town, both in North London, carried its first message:

"Never did I feel such a tumultuous sensation before, as when all alone in the still room I heard the needles click; and as I spelled the words, I felt all the magnitude of the invention now proved to be practicable beyond cavil or dispute."—*Quoted in "Lives of the Electricians," W. T. Jeans, p. 144.*

Samuel F. B. Morse's system was the one more generally adopted, and his name stands more than any other for the new order. Speaking of the coming of the electric telegraph, Sir Robert Inglis, as president of the British Association, said in 1847:

"The system is daily extending. It was, however, in the United States of America that it was first adopted on a great scale, by Professor Morse, in 1844, and it is there that it is now already developed most extensively."—*Id., p. 285.*

Morse had demonstrated his invention on a toy scale in the New York University in 1835. But the winter of 1843 found him working with Congress to secure the passage of a bill for a long-distance trial of the new method. He met general opposition and ridicule; but just as he was ready to give up, his bill got through; and May 24, 1844, his line from Washington to Baltimore carried its first message, a text of Scripture:

. — — (W) (h) . — (a) — (t) (h) . — (a)
— (t) (h) — — — (G) . . (o) — . . (d) . — — (w)
. . . (r) . . (o) . . — (u) — — — (g) (h) — (t).
("What hath God Wrought!")

Mr. Morse always felt that the new agency was in the order of special providence. Speaking at a banquet given him in New York, December 31, 1868, he said:

"If not a sparrow falls to the ground without a definite purpose in the plans of Infinite Wisdom, can the creation of an instrument so vitally affecting the interests of the whole human race have an origin less humble than the Father of every good and perfect gift? I am sure I have the sympathy of such an assembly as is here gathered together, if in all humility, and in the sincerity of a grateful heart, I use the words of Inspiration in ascribing honor and praise to Him to whom first of all and most of all it is pre-eminently due. 'Not unto us, not unto us, but to God be all the glory'—not, What hath man, but, 'What hath God wrought!'" —*Id., p. 315.*



COURTESY OF A. T. & T. CO.
**OPENING THE NEW YORK-TO-
LONDON RADIO TELEPHONE
SERVICE**

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ROSENFELD, PHOTO

W. S. Gifford, president of the American Telephone and Telegraph Company, opened the New York-to-London telephone line January 7, 1927.

The Cables Under the Seas

Now the network of wires covers the continents; and over "the gray level plains of ooze," as Kipling says, "the shell-burred cables creep" from land to land beneath all the seas,

"Joining hands in the gloom, a league from the last of the sun.

Hush! men talk today o'er the waste of the ultimate slime,
And a new word runs between, whispering, 'Let us be one.'"

Pioneers in this work have often felt themselves agents of Providence. Cyrus Field, of New York, had been appealed to in 1853 to put a wire cable from Newfoundland to New York. One writer says:

"Late one evening, as Mr. Field stood studying intently the large globe that was in his library, it flashed across his mind that, if it were possible to connect Newfoundland with the United States, why not Ireland with Newfoundland."—"Cyrus W. Field," *Isabella Field Judson*, p. 61.

He took the matter up with Peter Cooper, New York merchant and philanthropist. Twenty-five years later, when cables were an everyday affair, Mr. Cooper told his first impressions of the enterprise.

"It was an enterprise which struck me very forcibly the moment Mr. Field mentioned it. I thought I saw in it, if it was possible, a means by which we could communicate between the two continents, and send knowledge broadcast over all parts of the world. It seemed to strike me as though it were the consummation of that great prophecy, that 'knowledge shall cover the earth, as waters cover the deep,' and with that feeling I joined him . . . in what then appeared to most men a wild and visionary scheme. . . . But believing, as I did, that it offered the possibility of a mighty power for the good of the world, I embarked in it."—*Ibid.*

News Transmission by Electricity

It is a wonderful thing. Information is flashed from one end of the earth to the other; and all the world watches for news of the daily happenings whenever a crisis arises in the most remote quarter of the earth. It is a daily factor in the work of hastening the evangelization of the world in this generation. And when did it come into being?—In the days just before the opening of the judgment-hour era. In fact, a decisive step in the successful development was that



WIDE WORLD PHOTOS

ADMIRAL BYRD, EXPLORER

From his camp in Antarctica Admiral Byrd engaged in frequent two-way radiotelephone conversations with New York, ten thousand miles away.

long-distance message in May, 1844, "What hath God wrought!"

Yet another marvel came—wireless telegraphy. Marconi signaled his first message from the Old World to the New, from England to Newfoundland, in 1901. By telegraph and cable and wireless the world was brought within yet smaller compass.

Then shortly came the yet more mysterious radio, by which the whole world becomes one great whispering gallery. The radio messages pass round the world in "split-second" time. Arctic and antarctic explorers, once lost to the outside world for months, are kept in daily and hourly touch with all the centers of population.

An amusing illustration of the far reach of radio communication occurred during Commander Byrd's first expedition to the Antarctic. The city office of the *New York Times* was talking with Antarctica one night. The newspaper's Brooklyn office, just across the bridge from New York, was also listening in. Meinholtz, the Brooklyn manager, had left the receiver of the telephone on his desk so that the New York office could not call him. But as both offices were in touch with the Antarctic, the New York manager radioed his difficulty to the Antarctic, and from the broadcaster near the south pole came the message to Brooklyn: "Meinholtz, the *Times* wants you to hang up your receiver, so it can call you on the phone!" Thus casually men are speaking across the world.

Last of all, as a contribution to new and swifter modes of transport, the airplane and the airship have come. Already these agencies are strong factors in bringing the nations and continents and the islands of the sea into closer contact, and their use in hastening the gospel messengers on their ways has long been well established.

These are days of marvels. And all these facilities are agencies not only for spreading general light and knowledge



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**LISTENING IN ON A RADIO
SERMON**
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Increase of knowledge has given wings
to the gospel.

for the material benefit of mankind, but are of direct service in the spreading of gospel light and the knowledge of God among the nations. We are surely living in that time of which the angel said to Daniel: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

We have seen the wondrous working of a providential hand in providing the agencies for world-wide diffusion of light and knowledge. What wonders still may spring forth to be used of God for the good of men, no one dare forecast in this "time of the end,"

"When miracles are everywhere,
And every breath of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.
 O thrilling age!
 O willing age!
When steel and stone and rail and rod
Become the avenues of God,
A trump to sound His wonders through
To crown the work that men may do."
 —*Angela Morgan.*

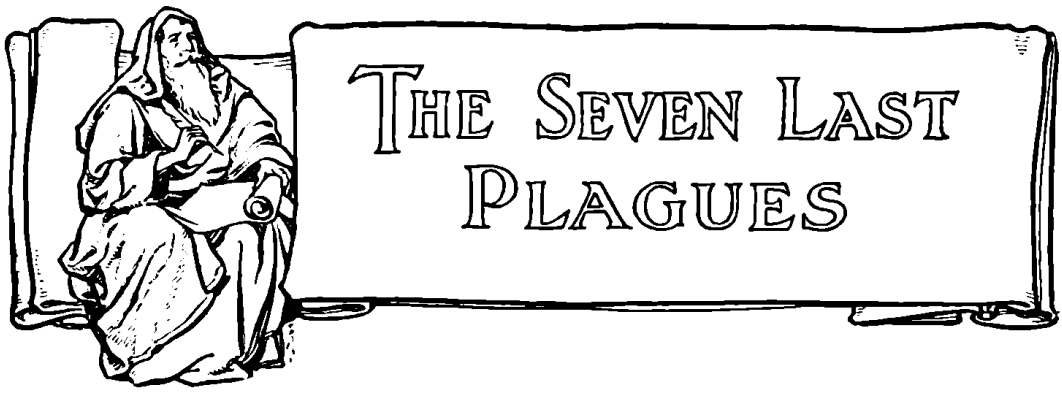
The living God is able to bring into service every power in the universe for the quick spreading of the light of the gospel among all nations and tongues and peoples.



THE SEVEN LAST PLAGUES

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The judgments of God are soon to be poured upon a world in sin.



Described in Revelation Sixteen

ALMOST do we fear to look upon some of the closing scenes that appeared to the prophet in the vision on Patmos. But these things are written for our instruction, and we dare not turn away.

"I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15:1.

The last repentant sinner will have heard the call of mercy and turned to God. Then the just judgments of heaven must fall upon a shelterless world. The prophet says:

"I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen." Verses 5, 6.

The temple "was filled with smoke from the glory of God," and "no man was able to enter." It is a sign that the ministry of mercy there for sinners has ended. No more will the gospel message invite sinners to salvation. The Lord has then said to His servants who have preached the gospel of salvation:

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21.

Then must apply the picture of the famine for the words of God, spoken of by the prophet Amos:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

What a terrible picture! There is nothing parallel to it save the scene of the flood, when a scoffing world saw the waters begin to rise, with Noah in the ark and the door shut. Jesus draws this very lesson from the days of Noah for the days when His second appearing is at hand:

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

Now is our time to listen to the words of the Most High. Jesus is still in the sanctuary. He sends the closing gospel of the judgment hour to all the world in love and mercy, begging men to turn to God and refuse to follow in the easy path of sin and transgression of His commandments. But when the judgment now in session has passed upon the names of the living, the work of saving sinful men will at last be finished. Sin will be visited with the just judgments of God. The seven last plagues will be poured out; and then quickly Jesus will appear in glory that will utterly consume sin and sinners.

The Plagues Fall

The prophet describes the falling of the plagues.

1. The first plague falls as a grievous affliction upon those who follow the great apostasy in its final work against God. The prophet sees it fall "upon the men which had the mark of the beast, and upon them which worshiped his image."

2. The second plague falls upon the sea, and its waters are turned to blood.

3. The third falls upon the river systems of the world, and the rivers become as blood.

4. The fourth plague lets loose the rays of the sun "to scorch men with fire." But those thus stricken only blaspheme the name of God.

We see that it is like the plagues upon Egypt of old, one natural element after another, under the curse of sin, turning into a destructive agency.

5. The fifth angel pours out the vial of wrath "upon the seat of the beast; and the kingdom was full of darkness."

6. The sixth plague touches the region of the Euphrates, and the power that has been identified with that river is "dried up," preparing the way for "the kings of the East" and of the whole world to gather for the great battle of Armageddon. (The explanation of this portion of the prophecy dealing with the final Armageddon, requires a chapter by itself, which will follow.)

7. Of the last plague the prophet says:

"The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:17-21.

The text is its own awful comment. May that day find us under the protection of the Almighty.

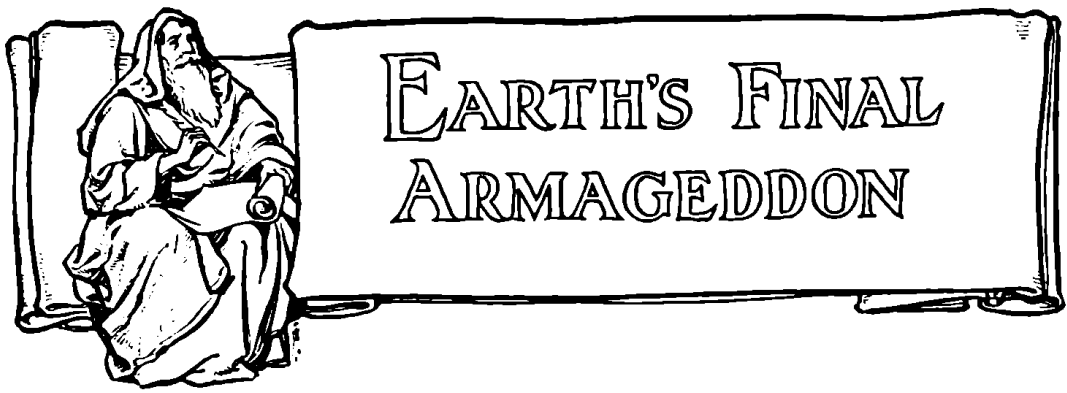


U. S. U. N. Y.

THE PLAIN OF ESDRAELON

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**This ancient site, near Mt. Megiddo, is
the Armageddon of Scripture prophecy.**



THE use of this word "Armageddon" by writers and speakers, these many years, has made the word very familiar.

As the great struggle of 1914 opened, many asked seriously if this might not be actually the Armageddon of prophetic forecast. Doctor Oulis, in the London *Fortnightly Review*, wrote:

"In the clash of the two great European organizations,—the Triple Alliance and the Triple Entente,—we have all those wild features of universal chaos which the writer of the Apocalypse saw with prophetic eye as ushering in the great day of the Lord."—*October, 1914.*

But disastrous as that world conflict proved to be,—a riot of destruction from which it seems the world can never fully recover,—it had not the marks of the great struggle of the prophecy. The Armageddon of the vision of Patmos comes after the close of probation, while the plagues of wrath are desolating the world; and it is ended by the appearing of Christ in power and glory.

But men are surely right in considering all these wars and preparations for war in our times as forerunners of the coming battle of the great day. We see the forces gathering in our time, and events taking shape to usher in the closing scenes.

The Prophecy of Armageddon

In the vision of Patmos it is declared:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils,

working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

The Storm Center

Armageddon means the Mount of Megiddo, that marks the historic battle plain of the Near East, the plain of Esdraelon, in Palestine. Cormack says:

"Megiddo was the military key of Syria; it commanded at once the highway northward to Phœnicia and Cœle-Syria and the road across Galilee to Damascus and the valley of the Euphrates. . . . The vale of Kishon and the region of Megiddo were inevitable battlefields. Through all history they retained that qualification; there many of the great contests of Southwestern Asia have been decided. . . . It was regarded as a predestined place of blood and strife; the poet of the Apocalypse has clothed it with awe as the ground of the final conflict between the powers of light and darkness."—*"Egypt in Asia," George Cormack, p. 83.*

On this field of Megiddo the first great military leader of history, Thothmosis III, of Egypt, defeated a Syrian combination of armies about the year 1479 B. C. "The capture of Megiddo is as the capture of a thousand towns," said King Thothmosis. Thus it was early recognized as the military key of the Near East. By thus marking the region round which the forces for the last struggle will gather, the prophecy indicates the Near East as the final storm center of the world. Prof. Morris Jastrow, Jr., comments on this world center:

"There seems to be a fatality about the Near East in thus perpetually being a disturbing factor threatening the peace of the world. No matter how trivial the cause, or how apparently remote from the larger interests of Europe the immediate reason for the outbreak of hostilities in any section of the Near East may be, an international conflagration of larger or smaller proportions results."—*"The Eastern Question and Its Solution," p. 20.*

Thus observers are continually pointing to this very region as the storm center of the world, exactly as the prophetic vision pointed it out so long ago. *The World's Work* has repeated it:

"This corner of the world at the far end of the Mediterranean is after all the crossroads of the East and West—the one spot where Oriental civilization comes immediately and inevitably face to face with Occidental civilization, and where the great conflict or the great reconciliation of these two civilizations will be staged."—*April, 1930, p. 91.*

East and West

Note that the writer just quoted remarks the importance of this center in the relations of East and West. That is the thing that the prophecy pointed out nineteen hundred years ago. The drying up of "the great river Euphrates" is said to prepare the way of the kings of the East to come westward to the final gathering place of conflict.

This is the language of symbols. The river Euphrates, literally, would not prevent armies from marching westward. Xenophon's "Anabasis" tells how the 10,000 Greeks on that famed Persian expedition forded the Euphrates, both going and returning, "and crossed it in water up to the waist" each time. (See book 1, chapter 4; book 4, chapter 5.)

It is plain that the river here stands for the power geographically and historically identified with it. So anciently the Euphrates was used in Scripture language as a symbol of Assyria, the dominant power along its course. Isa. 8:7. It was a figure of speech—this putting of a river for a people—familiar in the Roman literature. Virgil wrote:

"And there Euphrates her soft offspring arms,
And here the Rhine rebellows with alarms."

—*Georgic, 1,*

What a story of empire this ancient river Euphrates might tell!

"River! whose mountain-born and rapid flood
Swept Shinar's plain, where sky-topped Babel stood,
Wound, like a huge snake glittering in the sun,
Through earth's first city, mighty Babylon!
And saw, along those wild and palmy banks,
The first dread conqueror range his blood-stained ranks!"

In all modern history it is the Moslem peoples led by the Turks that have been identified with the great river—ever

since Alp Arslan led his myriads of horsemen over the Euphrates into Asia Minor.

In this prophecy of Revelation the drying up of the power represented by the Euphrates is the prelude to the gathering of the nations to "the battle of that great day of God Almighty."

"Drying up" suggests to us the picture of gradual disintegration and decay from internal causes, rather than an ending by attack from without. However, this is a matter of unfulfilled prophecy, and it is a wise counsel that says: "Tread lightly in the details of unfulfilled prophecy." We cannot forecast the future beyond what is written, nor can we foresee the exact details of coming events.



**THE TURKEY OF TODAY, COMPARED WITH THE OTTOMAN EMPIRE
OF PAST CENTURIES**

But the general outline of the Scripture prophecy presents the very situation that statesmen and observers are presenting to us in current discussions. There is the same conviction now, as before the World War, that Asia Minor is a strategic world center. Let a change come there, and the balance of the world would be upset. In the postwar volumes of the thirteenth edition of the Encyclopedia Britannica we are told:

"In the coming awakening of the Asiatic peoples, Asia Minor will probably have a paramount military importance as the meeting of the ways between East and West, and North and South, and as a reservoir of forces and a *place d'armes* for offensive action in any direction."—*Fol. III, art. "Turkey."*

Let that strategic place of Asia Minor be vacated, and the problem of East and West would become acute. One postwar author, E. H. Bierstadt, says:

"The European power that could directly or indirectly control this key position in Asia Minor would be able to menace all Asia and threaten all Europe. . . . If any of the European nations, England, France, Russia, or Germany, held the reins in Turkey, it could control the destiny of more than half the world. Here, then, is the famous balance of power."—*"The Great Betrayal," p. 17.*

In the prophecy there is foretold a vital connection between the Euphrates region and all the East. Observers of our own time are continually painting the same picture. The ancient prophecy points to Armageddon as marking the region of the Eastern Mediterranean as the storm center in the last gathering of the nations to conflict; so modern writers are continually doing. One author, Harold Stannard, of England, says in his "Fabric of Europe:"

"There is no room for doubt as to where the world's next crisis will arise. It will arise in the Eastern Mediterranean. All Europe knows it. . . . The Eastern Mediterranean is the common concern of civilization."—*Pages 102, 103.*

Agencies That Stir Up Strife

The prophecy of Armageddon lifts the veil and shows us the agencies that are leading the nations into conflict:

"They are the spirits of devils [demons], working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

Satan is the originator of war. When first his heart was lifted up in pride and selfishness in heaven, "there was war in heaven." Rev. 12:7. He was cast out of heaven into the earth; and there has been war on earth ever since he persuaded man to sin. A painstaking student, Novicow, has told us:

"From the year 1496 B. C. to 1861 A. D., in 3,357 years, there were 227 years of peace and 3,130 years of war. . . . From the year 15 B. C. to 1860 A. D. more than 8,000 treaties of peace, meant to remain in force forever, were concluded. The average time they remained in force is two years."—*War and Its Alleged Benefits*, p. 14.

That has been the history of man under the influence of the "god of this world." Satan has a host of evil angels who fell with him from heaven. They are all evil spirits—"rulers of the darkness of this world, . . . wicked spirits in high places" (Eph. 6:12, margin); and with special wrath in the last days Satan's kingdom of darkness is working to stir up strife and rivalry and war, by which he reaps his harvest of death and misery.

That is why earnest peace efforts never can bring lasting peace. A change in the hearts of men by the new birth from above is the only thing that can make peace. Rear Admiral Thomas P. Magruder, of the United States Navy, once said:

"Disarmament cannot take place until mankind fears God and keeps His commandments."

So long as the natural heart remains unchanged by the grace of Christ, the evil one has a field in which to ply his evil arts. Mr. Lloyd George, war premier of Britain, well pointed out this factor working against all the noble and earnest efforts of statesmen for peace. He said:

"Was the devil numbered among the slain in the last war? I have never seen his name in any casualty list. . . . There is in the background the sinister figure of that force for mischief which used to be known by our Puritan forefathers as the devil."

Earnest-minded statesmen have lamented their helplessness to combat the evil forces and influences still pressing the world on toward the impending conflict. In one of his last speeches as premier of Great Britain, the late Marquis of Salisbury, before the Great War, was defending yet further calls for army and navy appropriations. He said:

"For years public opinion was in favor of a pacific policy, but now that state of opinion has passed away. The tide has turned, and who am I, and who are we, that we should attempt to stem the tide? If the tide has turned, we shall have to go with it. We are in the presence of forces far larger than we can wield."

What those forces were, the aged statesman did not recognize, but the prophecy shows us the working of the spirits of darkness. Sir Edward Grey, British Foreign Secretary when the World War broke, once described these agencies very accurately. Speaking in the House of Commons, November 27, 1911, he said:

"It is really as if in the atmosphere of the world there were some mischievous influence at work, which troubles and excites every part of it."

Mr. Macdonald, twice premier of Great Britain, once said of the influences driving the nations to arms:

"It would seem as if they were all bewitched, or laboring under some doom imposed upon them by devils. . . . People are beginning to feel that there is something devilish in the operations now going on to increase armies, navies, and air forces."—*The Times (London)*, July 24, 1923.

This "mischievous influence" of the evil one is pushing the world on toward Armageddon. The historic center is Palestine and the Near East. All the elements of combustion are there. Jerusalem holds the holy places of the Jew, the Christian, and the Moslem (next to Mecca). These conflicting interests add insecurity, and create friction in a region that is geographically and politically bound to be a trouble breeder. The *Near East*, a weekly business journal for the Levant, said:

"Under any other power than Great Britain, Palestine, with neighboring countries, would probably be ablaze within a month."—*Sept. 19, 1929.*

We cannot forecast the order of events that will lead on and on into the final clash of Armageddon, but clearly upon our sight even now appear the signs of the gathering forces of East and West.

"Hark! from yonder East there come
Muttering sounds not heard before.
See the signs of coming fate.
For a thousand years behold
Westward, westward was the race;
Now the tides have backward rolled,
East and West are face to face."

—*Byers.*

The storm will speedily break when the work of the gospel is finished. The prophecy of Revelation pictures the angels holding the winds of universal war in partial check, so that the last gospel message may go to men. The prophet says:

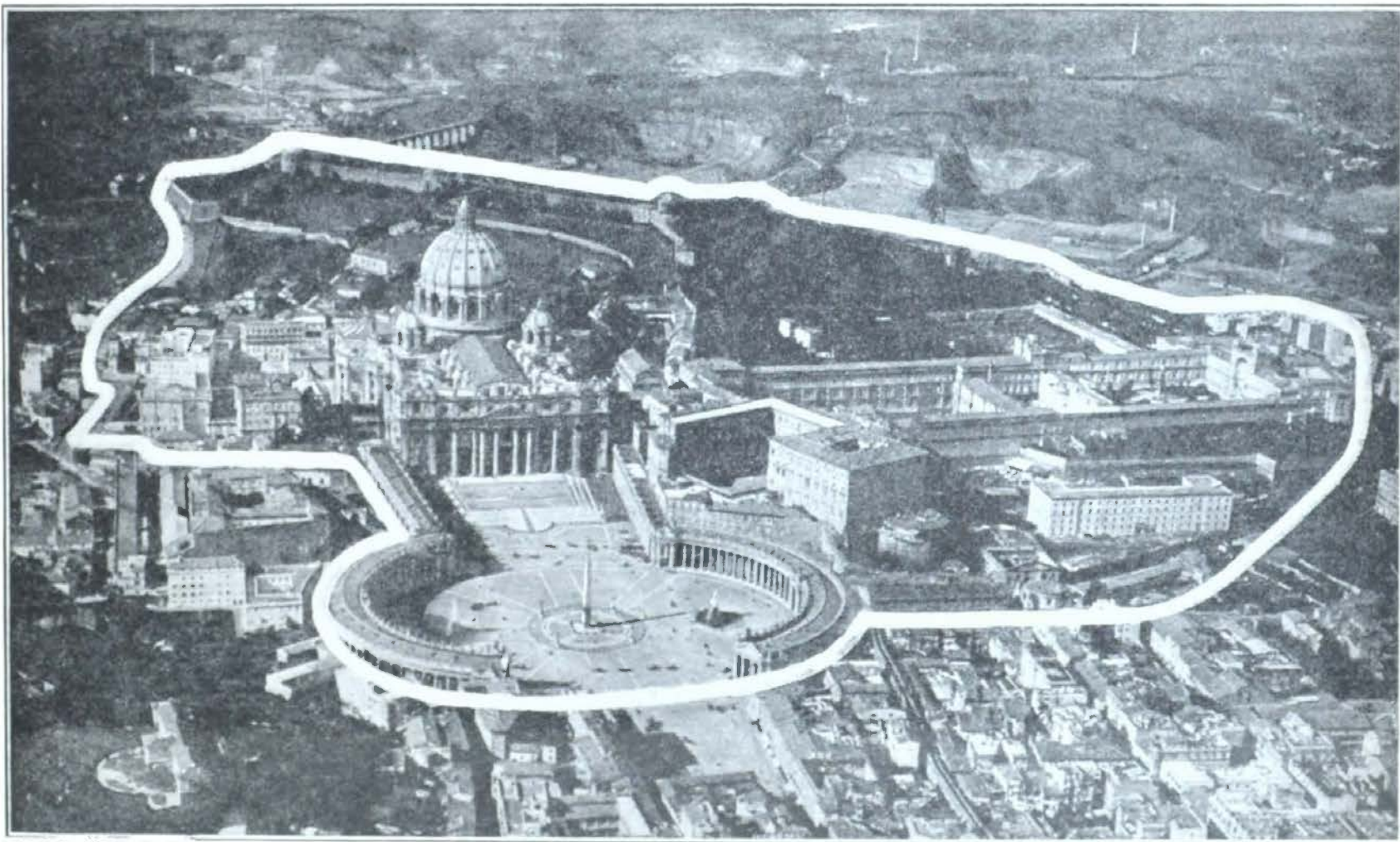
"I saw four angels standing on the four corners of the earth, holding the four winds of the earth. . . . And I saw another angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four angels, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

It is a picture in symbols; but it is plain that while the work of God is being finished He commissions His angels to hold the winds of universal war. In prophecy winds represent war. (See Jer. 25:31-33.) God's sign, or seal, is His holy Sabbath, as we have seen. To call the world to the final reformation the Lord sends the message of Revelation 14 to every nation and tongue, while heavenly powers hold the storm of universal war in check. But when the gospel message has been preached in all the world for a witness to all nations, the restraint of the angels of heaven will be removed, and very quickly the myriads of evil angels of Satan's doomed host will hurry the world on to the final Armageddon.

And in the midst of the Armageddon of the nations the Lord of glory will appear. The prophet was shown the view in vision. Read it in full in Revelation 19:11-21. This is the scene: The heavens open. The one called Faithful and True appears as riding upon a white horse. "The armies which were in heaven followed Him." It is the angel host who fought with Him when Satan was cast out of heaven. His voice is as a sharp sword, His eyes are as flaming fire.

"I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him [Rev. 13:13, 14], with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth." Rev. 19:19-21.

When Armageddon comes, the Lord will come in power and glory to put an end to wars forever by the ultimate destruction of Satan, the author of war, and all his hosts.

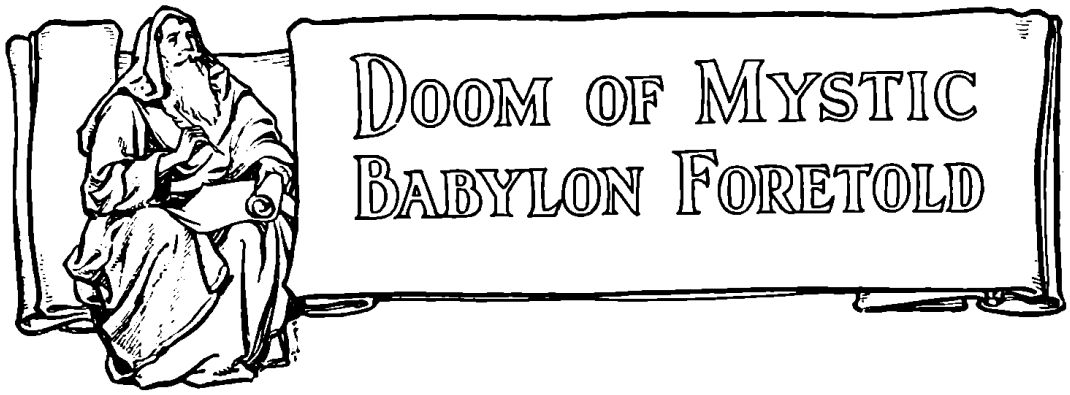


U. & U., WASH., D. C.

THE NEW VATICAN STATE

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By ceding to the Papacy this small territory, Italy reestablished the pope as a temporal prince.



An Outline Study of Revelation 17 and 18

THERE was a mystic influence about ancient Babylon that made the city like no other of its day. The prophetic scriptures used it as the symbol of self-exalting pride and perversion of the truth of the living God.

The Ancient Babylon

The prophet Jeremiah described Babylon as the original source of human pride and idolatry. From that city false religion had spread over the ancient nations:

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jer. 51:7.

Therefore the Lord pronounced the doom of the ancient city, and called upon His people to "flee out of the midst of Babylon, and deliver every man his soul." Verse 6.

It is clear from history that Babylon was the great source of the perversion of the knowledge of God. While Egypt contributed much to the religious life of the ancients, as Bunsen says, the religious system of Egypt was derived from Asia and the primitive empire in Babel. (See "Egypt," Vol. I, p. 444.)

A Modern Babylon

When ancient Babylon passed, no city comparable to it was seen on earth until Rome rose to the height of its power and glory. And the city of Rome on the Tiber was another Babylon.

The early Catholic Father, Augustine, writing in the fourth century, said :

"To be brief, the city of Rome was founded, like another Babylon, and as it were the daughter of the former Babylon, by which God was pleased to conquer the whole world, and subdue it far and wide by bringing it into one fellowship of government and laws."—*"City of God," book 18, chap. 22.*

After the Papacy rose to power and made Rome the religious capital of the West, it was in every main feature comparable to the ancient Babylon.

Babylon had its Vatican, as Rome has today. In his "History of Babylon," L. W. King says of the ruins of the central temple area :

"Far more impressive is the tower of Babel with its huge peribolos, inclosing what has been aptly described as the Vatican of Babylon."—*Preface, p. vi.*

No historian can deal with the two great cities of the ancient world without drawing the parallel. Hugo Winckler, in his "History of Babylonia and Assyria" (not a religious work in the slightest degree) tells of the early influence of Babylon as the seat of the god Marduk (the Merodach of the Scripture). It was the religious capital of the world. The historian says :

"In the history of the world Rome alone can be compared with Babylon. . . . As in the Middle Ages Rome exercised its power over men's minds and, through its teaching, dominated the world, so did Babylon from this time on in the ancient Orient. Just as the German kings strove to gain for themselves world sovereignty in papal Rome, as the heiress of world power, so shall we find later a similar claim by the kings of Assyria who look back to Babylon."—*Pages 61, 62.*

The Prophecy Draws the Parallel

Under the name of Babylon, the seventeenth chapter of the Revelation draws a portrait of papal Rome, and in this and the eighteenth chapter foretells the overthrow of the mystic city at the end of the world.

The location of the power that the prophecy is dealing with is defined plainly to be "that great city, which reigneth over the kings of the earth." Rev. 17:18.

The city of Rome alone answers to such a description. Rome pagan preceded Rome papal. The city grew into the empire. There was a mystic spell of prestige and power about the imperial city. Gregorovius says:

"Her unrivaled supremacy will, next to the rise and dominion of Christianity, ever be one of the deepest mysteries of history. . . . The marvelous power by which one city obtained dominion in language, customs, and intellect over so many different nations, cannot be explained."—*"History of the City of Rome in the Middle Ages," Vol. I, pp. 4, 5.* (Translation by Annie Hamilton, 1894.)

Even in the fourth century, when her imperial glory was dimming and the barbarians were gathering, Ammianus Marcellinus wrote:

"In every quarter of the world Rome is still looked up to as the Mistress and Queen of the Earth."—*"Roman History," book 14, chap. 6.*

Even when the barbarians came and old Rome fell, the spell of the ancient Queen of the Earth conquered them in turn. In founding new nations within Rome's original territory of the West, the barbarian tribes counted themselves a part of the city empire.

Rome the Papal Seat

Imperial Rome passed. The empire was divided, as the prophecy of Daniel had foretold. The kingdoms of Western Europe rose in the divided empire. But the prophecy foretold also the rise of an ecclesiastical power among the kingdoms of divided Rome. And in the thirteenth chapter of Revelation we have seen that imperial Rome gave to its papal successor "his power, and his seat, and great authority." Rev. 13:2.

It is an exact picture of what happened. The Papacy rose in the midst of the divided empire, and inherited the ancient seat of power. The spiritual, mystic city rose in the place foretold and at the time foretold,—the time when the empire was being divided. Let a historian friendly to the Roman Church tell it:

"The metropolis of the universe was converted into a spiritual city, in which priests and monks bore entire sway, and built churches and convents with untiring zeal. . . .

"The gradual growth and rise of the spiritual power upon the ruins of the ancient state, under conditions the most difficult, must ever excite the wonder of mankind as one of the greatest transformations in the record of history."—*"History of the City of Rome," Gregorovius, Vol. II, p. 3.*

So, too, the prophet on Patmos "wondered" as he beheld the rise and work of this modern Babylon, the mystic city. Rev. 17:6.

Ruling Over the Kings of the Earth

Not pagan Rome is the subject of this prophecy, but papal Rome. In Scripture a woman is used as a symbol of a church—a pure woman a pure church, a corrupt woman a church departed from God. This latter term is not used in Scripture as an epithet, and we should not so use it. It simply describes a church that turns from God and joins the world. This "friendship of the world" is spiritually called corruption, whether in a church or in an individual. James 4:4. In Revelation 12 a pure woman represents the church of Christ. In Revelation 17 the dissolute woman pictured represents the church that was identified with "that great city, which reigneth over the kings of the earth." Verse 18. Every one knows what great city it was in the prophet's day that ruled over the kings of the earth. And when pagan Rome gave place to papal Rome, and popes occupied the "seat" of ancient empire, the papal rulers became heir to the old Roman imperialism. They boasted of the power of the Holy See to rule over kings and nations. Pope Boniface VIII, in his message to the king of France (in the year 1301), revealed the imperial spirit very plainly:

"God has, notwithstanding our lack of merit, set us over kings and empires, and laid upon us the yoke of apostolic bondage, in order that we may in His name and according to His will uproot, tear down, destroy, scatter, build up, and plant. . . . Let no one therefore, beloved son, persuade thee that thou hast no superior, and art not subject to the supreme hierarch of the ecclesiastical hierarchy; whoever holds this view is a fool;

whoever obstinately asserts it is an unbeliever and not of the fold of the good Shepherd."—*Bull*, Dec 5, 1301; quoted in "*Foundations of the Nineteenth Century*," H. S. Chamberlain, Vol. II, p. 166.

"Whose look was more stout than his fellows" was Daniel's description of this ecclesiastical king who rose among the kingdoms of the divided empire.

"The Roman Pontiffs
Those ancient men, what were they, who achieved
A sway beyond the greatest conquerors;
Setting their feet upon the necks of kings? . . .

"Were they not
Mighty magicians? Theirs a wondrous spell,
Where true and false were with infernal art
Close interwoven. . . .

"Ere they came,
Their shadows, stretching far and wide were known;
And two, that looked beyond the visible sphere,
Gave notice of their coming—he who saw
The Apocalypse; and he of elder time,
Who in an awful vision of the night
Saw the four kingdoms. Distant as they were,
Those holy men, well might they faint with fear."

—Samuel Rogers.

Rome Still Claims Sovereignty

While all the former power is not there, the claim to sovereignty over the kings of the earth is still asserted. In the *Atlantic Monthly* for November, 1930, Charles C. Marshall, discussing the new sovereignty of the Vatican City state, recites the theory of divine right by which pagan Rome deified the emperor and made him Pontifex Maximus (a civil and religious sovereignty). He adds:

"In Roman Catholicism it has for some centuries made the bishop of Rome pope and Pontifex Maximus in an alleged religious or pontifical sovereignty, which, as Cardinal Cerretti has lately assured the American people, the pope exercises by divine mandate, not over one people or one nation, but over all the peoples and all the nations of earth."

The note in the Catholic Douay Version of the Bible says on Revelation 17:5:

"Babylon.—Either the city of the devil in general; or, if this place be to be understood of any particular city, *pagan Rome*, which then and for three hundred years persecuted the church, and was the principal seat both of empire and idolatry."

But it is of no use to say that this mystic or spiritual city of Revelation 17 and 18 is pagan Rome. That passed away long ago. This "great city"—spiritually Babylon—lives on in the prophecy until destroyed by the judgments of God at the end of the world, after the seven last plagues. The prophecy does not in the least fit ancient Rome, save as it points to that great city as the seat inherited by this modern spiritual or ecclesiastical power that is to endure to the end. Read the prophet's description, and you will see the portrait, not of a pagan secular power, but of a religious international



**A SYMBOL OF THE GREAT
APOSTASY**

"I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." Rev. 17: 3.

power that asserted itself over the kings of the earth. Its symbol is a woman sitting upon the scarlet-colored beast. The beast has the ten horns that identify it as the Roman Empire that was divided into ten kingdoms. And as these ten horns are there, it is plain that the woman of the vision is a symbol of a church that rose to power after the division of the Roman Empire. Only one church on earth fits that description.

The Pompous Color and Ceremonial

Note the description: "The woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand." Rev. 17:4.

What a picture of the part that pageantry and color and gaudy ornament have played in the ceremonial of the Church of Rome. Picart's voluminous work on "Religious Ceremonies"—a Catholic work—tells in detail what is signified by the purple and scarlet and blue and white and pale ash, and all the rest, and about the gold and pearl embroideries that come in to make up the wardrobes of the ecclesiastics. Platina's "Lives of the Popes" tells how Paul II wore vestments decorated with "diamonds, sapphires, emeralds, chrysoliths, jaspers, . . . and all manner of precious stones."

The cup in the hand of the woman follows the parallel of the cup of the wine of false teaching by which ancient Babylon was pictured as corrupting the primitive nations of men. Recall the words of Jeremiah the prophet: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jer. 51:7.

The prophet continues: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

Already, under other prophecies of this papal power, we have let historians tell the cruel facts.

The End of "Great Babylon"

The eighteenth chapter continues the view, but shows further that at the last the power of the Papacy will in a measure be restored. In the thirteenth chapter the prophet saw the deadly wound inflicted. So, in 1798, as we have seen, the power of revolutionary France dealt the Papacy a deadly blow. Then in 1870 the city of Rome, the papal "seat" or "see," was made the capital of the kingdom of Italy. The pope became, voluntarily, the famous "prisoner of the Vatican." So it has run along through this generation—until 1929.

The prophet on Patmos saw the deadly wound given, and then a restoration of papal power and prestige. "His deadly wound was healed." Rev. 13:3.

Suddenly, in February, 1929, came the news that the Vatican and the kingdom of Italy had solved "the Roman question." A concordat had been signed, creating a papal sovereign state out of a portion of the city of Rome. The pope was king again! He was again a prince among the princes of the earth. Christ said, "My kingdom is not of this world." But here is a king who has a kingdom of this world, and yet claims to be the vicegerent, that is, one acting for Christ.

When the Vatican City was created, in 1929, and the Pope became sovereign again, "all the world wondered." Rev. 13:3. The Pope began to speak with new assurance of the future. No longer was he the "prisoner of the Vatican," but sovereign of Vatican City, the temporal kingdom of the Papacy. The Catholic Church rejoiced in all the world, for no longer widowed by loss of temporal power, the papal city sat a queen again.

Soon after the restoration of the temporal power, the Pope addressed Catholic journalists in Rome, saying, according to the Catholic journal *America*:

"This moment, so historic, so important, that stands between the past and the future; which closes the past and opens the future."—*Address, June 27, 1929; "America," Jan. 4, 1930.*

And on March 9, 1929, a few days after the conclusion of the concordat with Italy, the Pope addressed the diplomatic corps in Rome, the official representatives of thirty-five countries. It was in the "throne room" of the Vatican. The Pope saw the world at his feet:

"For behind each of you, we cannot prevent ourselves from seeing your respective state leaders, kings, presidents, regents, or by whatever other name they are called, and with them your peoples and your countries. . . . The peoples of the entire world are with us."—*Encyclopedia Britannica*, 14th ed., art. "Papacy."

In this glorying over temporal power, and the homage of the world to an earthly king,—the church sitting again as an earthly queen,—who cannot see the beginning, at least, of that glorying foretold of "great Babylon" by the prophecy? "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

In the eyes of the great church, the future looks toward certain triumph. The year she became a queen again was a "year of destiny" to the Catholic Church. "This moment," said the Pope, "closes the past and opens the future."

But the prophecy foretells the doom that is to fall upon the great apostasy soon after this glorying. When to that ecclesiastical power the future looks so promising, the judgments of the last days against the whole system of error are impending. When she glorifies herself as a queen, widowed no longer from temporal power, prestige restored in the court of the nations, the sentence of the court of heaven is: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Verse 8.

Up in heaven, remember, it is the judgment hour. The prophet Daniel saw the heavenly court convene as the hour of the prophecy came. Then he heard the boasting of this ecclesiastical power on earth, and saw that judgment would surely fall upon this power at last. He wrote:

"The Ancient of days did sit: . . . the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:9-11, 26.

While that power is glorying over renewed and restored prestige, the judgment hour in heaven is preparing God's final answer to all error and apostasy, of which this power is the great leader.

And note this: While the papal church, a queen again with an earthly throne, is glorying in the increased homage of the peoples of earth, the Lord in love and mercy sends a special message to His people in that church in all lands. At the very time when this power is saying, "I sit a queen, and am no widow," the prophet describes the gospel message as concluding with added power, and with special call to Catholic peoples:

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5.

And as the message is preached, they are coming—coming by thousands. Especially in these years since the restoration of the temporal power, it seems as though, like a breath from heaven, a spirit of seeking for truth has swept over many a land where people have not had the light that has shone in Protestant lands. The Catholic peoples are to have their chance. And while in Protestant lands there has been a sad falling away from the truth, and the Holy Scriptures are less and less regarded as the voice of God, in the lands of Catholicism and in non-Christian lands there has come a revival of interest in the truth of God.

It seems truly that the first may be last and the last first in the closing gospel work. The gospel message of the judgment hour is for all. It is against none. It carries no denunciation of Catholic or Protestant or Moslem or non-Chris-

tian. Its denunciations are denunciations, not of people, but of sin and error and false teachings that make void the commandments of God. It pleads with all men, by the love of Christ, to turn from sin and error to God's everlasting way of truth. "Come out of her, My people," it calls; and they are coming by the thousands every year to take their stand upon the platform of the New Testament church—"the commandments of God, and the faith of Jesus."

The Doom Falls

The rest of the eighteenth chapter of the Revelation describes the final fall of the mystic Babylon, to the dismay of all the peoples of the earth who had had traffic with her. It represents this "great city" as dealing her wares to all nations, as ancient Babylon traded with all the nations of old. While the peoples of the world are dismayed at her destruction, the Lord's voice calls from heaven:

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:20, 21, 24.

As the leader in apostasy, the great anti-Christian system of all prophecy, she sums up the guilt of all warfare against God from the time when man fell into unbelief and lost his Eden home. But at last error and apostasy are to be dealt the final blow, and that soon—at the glorious appearing of our Redeemer.



E. H. BLASHFIELD, ARTIST

GOD'S LAW THE RULE OF JUSTICE

By the ten commandments all men are to be judged.



END OF SATAN, SIN, AND DEATH

FROM this point onward, the prophetic visions of the Isle of Patmos are drawing their last pictures of the great controversy between Christ and Satan. The twentieth chapter of the Revelation opens with the beginning of the end of the great adversary. He has lost. This chapter describes the events of the millennium—the thousand years following Christ's second coming—and after that the final destruction of Satan and of sin and death.

For that consummation all the universe has been waiting since sin began.

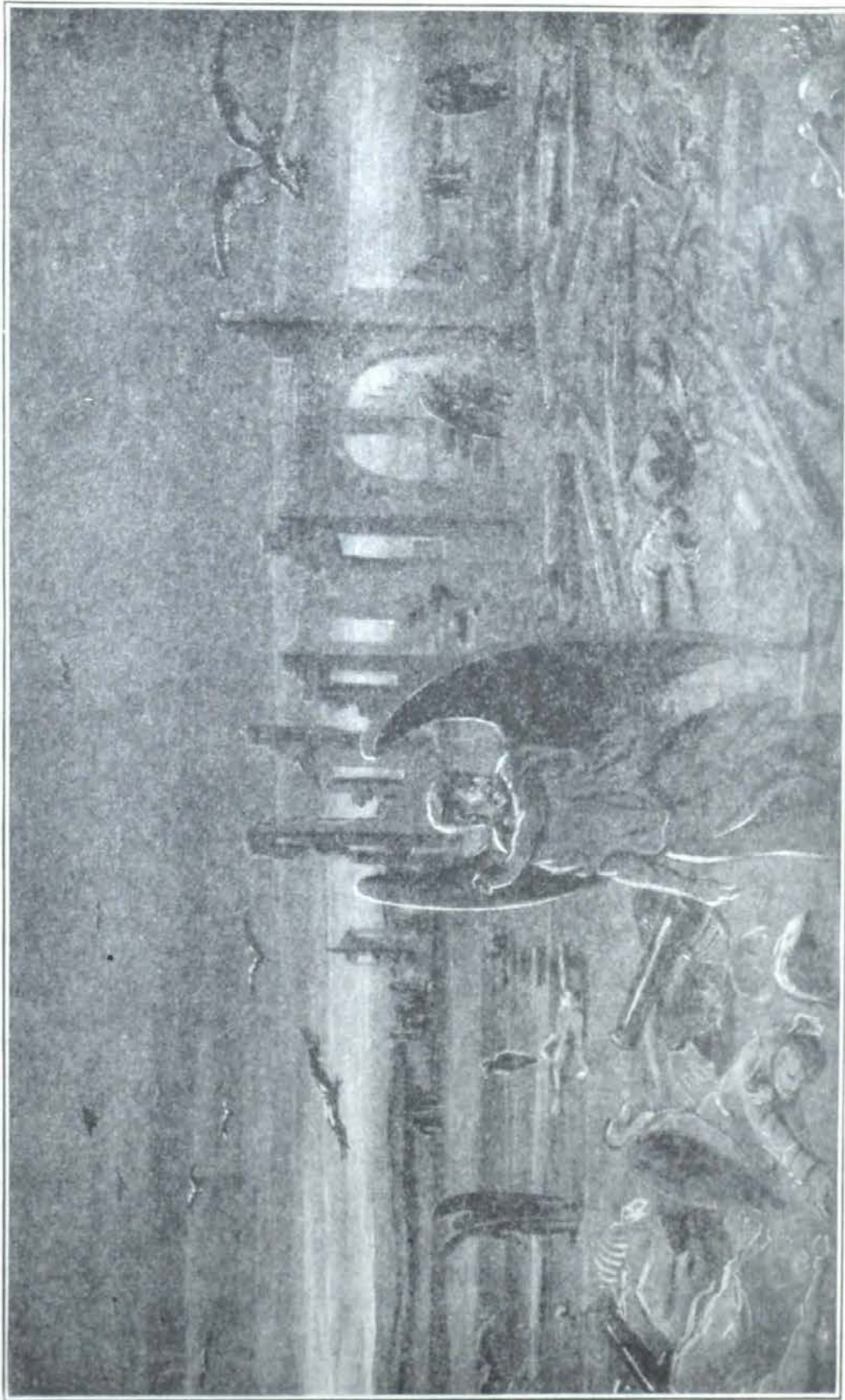
When Christ Comes in Glory

All the wicked living at the time of Christ's second coming are destroyed "with the brightness of His coming." 2 Thess. 2:8. The unrighteous dead of past ages remain in their graves. Only the righteous dead are raised at Christ's second coming: "The rest of the dead [all the wicked] lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:5.

The righteous living are translated to immortality, and all the saved accompany Christ and the angels to the heavenly city: "and they lived and reigned with Christ a thousand years." Verse 4.

The same scripture shows that during this time the wicked are judged, the redeemed being associated with Christ in this judgment work:

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the



SATAN BOUND

For one thousand years the author of evil and his angels will be confined upon this earth, which will be desolate and depopulated.

witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Verse 4.

Even Satan and his angels are judged during this thousand years' reign of the saints with Christ in the heavenly city. Here apply the words of the apostle Paul: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

The Uninhabited Earth Is Then Satan's Prison

With all the righteous in heaven with Christ for a thousand years, and the wicked in their graves during this thousand years, this earth is empty and waste of human life and habitation. Not a man is abroad in it. It is a fit prison house for Satan, where he may meditate on the ruin he has wrought in the earth, and on the triumph by which Christ carried away all the trophies of His victorious grace—the saved of all the ages safe in the heavenly city. And the prophecy so pictures Satan as bound in the waste abyss of this empty earth:

"I saw an angel come down from heaven, having the key of the bottomless pit [abyss or waste] and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut up him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

This makes it clear that the removal of his power to "deceive the nations" is the thing that constitutes the binding of Satan. It is a representation in symbols, but Satan is truly bound. There is not a human soul on whom he can bring to bear his arts of deception. He is bound in this prison house of a wrecked and desolated world, ruined by sin. The phrase "bottomless pit" means a waste or void, an abyss. And that is what this world is for a thousand years. The prophet Jeremiah describes it in this condition:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful

place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:23-26.

The earth desolate under the curse of sin and no man left in it—that is a fit pit or prison for the holding of Satan.

But after the thousand years "he must be loosed a little season." Rev. 20:3.

Satan Loosed at the End of the Thousand Years

The binding was in the removal of his power to deceive. The loosing, then, would come with the resurrection of the wicked, giving him opportunity again to ply his arts of deception.

Two texts show how these two events—the resurrection of the wicked and the loosing of Satan—are effected at the same time. First, "the rest of the dead [the wicked] lived not again until the thousand years were finished." Verse 5.

Then at the end of the thousand years—the millennium it is called, meaning a thousand years—the unrighteous dead of all the centuries come forth to receive their final sentence. The raising of the wicked gives Satan freedom once more to ply his deceptions.

Second, therefore, "when the thousand years are expired, Satan shall be loosed out of his prison." Verse 7.

His first thought is to deceive again the nations of the lost, now risen from the dust: He "shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Verse 8.

Never such an army marched on earth—the nations of the lost. These hosts have come up in the second resurrection in the same spirit that animated their thoughts in earthly life. What a host of men, from Cain of old to the last contemner of the love and mercy of God—they all are there.

"Yes, there was Cain the fratricide, the brand
Of murder still upon his brow, and they
Who mocked the saintly Enoch. . . .

And they who sank
Blaspheming heaven around the ark they built;
And they who in another deluge found
Untimely burial, Pharaoh and his chiefs;
The rebel sons of Reuben: and the seer
Who loved the wages of unrighteousness,
The son of Bosor; multitudes of slain
From the polluted homes of Canaan;
Sinners of every age and every type;
The proud, despiteful, fierce, and the unclean;
And they who lived in pleasure, dead the while;
Haters of God; and whosoever loved
And whosoever wrought the devil's lie."

—*Bikersteth.*

They are deceived by Satan into thinking that even now, with such a host and such leadership, they may yet triumph over the redeemed and Christ. For meantime, at the end of the thousand years also, the holy city, New Jerusalem, with all the redeemed, has come down upon the earth. The prophet witnessed its descent: "I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21:2.

There the city is on the earth, with Christ and the hosts of the redeemed within it. Satan had begun his warfare against Christ in heaven. One more chance remains. He rallies evil angels and evil men to a last struggle: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9.

But first, evidently, as the wicked gather about the holy city, the majesty of God halts their attack, and they are summoned to the judgment bar of the Eternal. Already, during the thousand years, their cases have been judged. Now, their wrath checked by the restraining power of God, they are to meet their life's record and hear the just sentence. It is nothing difficult for the Creator to cause the events of their lives to pass as in a flash before their consciences as the books of heaven are opened:



THE TRIUMPH OF THE CROSS

G. DORE. ARTIST
"Thou didst cause judgment to be heard from
heaven; the earth feared, and was still,
when God arose to judgment." Ps. 76:8, 9.

"I saw a great white throne, and Him that sat on it. . . . And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Verses 11, 12.

As the eternal justice of God's holy law is caused to pass before them, and the death of Christ to save them from transgression, the wicked will be "without excuse." Too late they will unwillingly confess the justice of God: "It is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rom. 14:11.

"Fast as time's swift pinions can convey,
Hastens the pomp of that tremendous day,
When to the view of all created eyes
God's high tribunal shall majestic rise;
When the loud trumpet shall assemble round
The dead, reviving at the piercing sound!
Where men and angels shall to audit come,
And millions yet unborn receive their doom!
Then shall fair Providence, to all displayed,
Appear divinely bright without a shade;
In light triumphant all her acts be shown,
And blushing Doubt eternal Wisdom own!"

—*Boyse.*

"Every knee shall bow"—even the knee of the archdeceiver. But it is too late. There is no repentance for sin in that doomed throng.

"The books were opened," the prophet says. Not that the Almighty needs the record of the books for Himself. "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. He needs for Himself no books of record.

But there is divine order in the government of God. All the angels of heaven, and all the redeemed, and all the inhabitants of unfallen worlds in all the wide universe must understand the justice of God.

Lucifer in heaven charged God with injustice. And God places Himself on trial before all the universe: "As it is writ-

ten, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." Rom. 3:4.

When the judgment is finished, the entire universe will know that not one lost sinner is lost because he was given no chance. Not a soul will be condemned for what he did not know, but every lost soul will be lost because he did not walk by faith in the light that he had. Christ has been all along "that true Light, which lighteth every man that cometh into the world." John 1:9. It is only by resisting the light, refusing to yield to the drawing power of Christ, that any man is lost. "I, if I be lifted up, . . . will draw all men," said Christ. The drawing power of that life is felt by every living soul. Even the darkest heart has some trace of the law of God written "by nature" there. Rom. 2:14, 15. The man who yields to the drawing power of the light that he has, will find more light. The voice of Christ calls through all the ages, "Come unto Me."

Now the unbelieving are lost, not because Adam sinned, but because they themselves refused to let Christ save them from their own sin. They continued breaking God's holy law and rejecting pardon and the power of obedience urgently pressed upon them. "I have no pleasure in the death of him that dieth," the Lord has cried through the ages; "wherefore turn yourselves, and live ye." Eze. 18:32.

But these unbelieving refused to be saved from sin. Now the time has come when sin must be cleansed from the universe of God.

From the time when Satan began his rebellion against God in heaven, it was an assured thing that the time must come when death would be his portion. Sin could not be allowed to exist eternally. Now that the unbelieving have chosen Satan's side and rejected the mercy and truth of God, they will share with Satan the final destruction. The fire falls from heaven—like a lake of fire—upon all the hosts of the lost gathered about the Holy City:

"Fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. . . . And death and hell [hades, the grave] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:9-15.

This is the utter and eternal destruction of sinners and of sin, and of death and the grave itself, and of Satan, who is the author of sin. All are gone, utterly destroyed. When the fires of wrath have purified the earth, and God shall create a new heaven and a new earth, there will not be in all His universe one trace of sin or curse. "There shall be no more curse." Rev. 22:3. There will be no eternally burning place of torment. Death itself is destroyed.

"But," says one, "what about the sentence upon the wicked, that they depart into 'everlasting fire'? And what about the statement that Satan and the wicked were to be tormented 'forever and ever'?"

These phrases, "everlasting fire," "eternal fire," "everlasting punishment," are used in Scripture to indicate the final and absolute nature of the punishment. Sodom and Gomorrah, of old, were destroyed by fire. The scripture calls it "eternal fire." Jude 7. It was eternal in its results. The fire is not burning there now. The fire was unquenchable fire. It burned until those cities were destroyed; then it went out of itself. But the cities of the plain were everlastingly and eternally destroyed. So will it be with the wicked. Hence it is called everlasting or eternal fire. The fire is not eternally burning, but it is eternal in its results.

The fire that burned the refuse and the dead bodies of animals thrown into the valley of Hinnom (Gehenna) beneath the walls of Jerusalem, was called "unquenchable" fire, and was used by Christ as a figure of the fiery destruction of the wicked at the last day. (See Mark 9:43-48, where the word "hell" is this word Gehenna, the refuse or dump heap of Jerusalem.) The fires that consumed the refuse were fires that

were never quenched. But when the rubbish was utterly consumed, the fires went out of themselves.

So the fire flood of the last day is eternal and everlasting in its results. It brings "everlasting destruction," "everlasting punishment." Matt. 25:46. The punishment is everlasting death, from which there is no waking.

"They shall be as though they had not been." Obadiah 16. The wicked cease to exist. "Forever" means as long as life shall last. For the heirs of immortality in glory it measures with the life of God; it means eternal life. When the Scripture speaks of the wicked as tormented or punished "forever and ever," it means as long as life shall last. It is the phrase used of the Hebrew servant who wished not to leave his master. He was to have his ear pierced by an awl, as a sign of service, "and he shall serve him forever." Ex. 21:6. "Forever" meant as long as he lived. That is the ancient and consistent use of the term in the Scriptures.

"Everlasting destruction" is the end of the wicked. "The wages of sin is death." Rom. 6:23. The fires of God's last judgment bring the wicked to "ashes." Mal. 4:3. "They shall be as stubble." Isa. 47:14.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

When the wicked are consumed, with Satan also, and when death and the grave are destroyed, and the earth itself is molten and purified from every taint of the curse, and created anew, there will remain in all the universe of God not a trace of sin. There will be no place of burning and pain in all creation. "Neither shall there be any more pain." Rev. 21:4.

In all the universe there is one harmonious note of praise:

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.



THE NEW EARTH

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21:27.



The Redeemed of Adam's Race Come Home to Eden

Now the visions of Patmos picture the inheritance of the saints in light. Let us stand with the prophet on that rocky isle, and through his eyes view that heavenly landscape o'er. This is our joyful forward look as this last chapter opens.

"And yet again I stand
Where the seer stood,
Gazing across the strand
Beyond the flood:
The gates of pearl afar,
The streets of gold,
The bright and morning Star
Mine eyes behold."

Eden Lost

It was a dark hour when our first parents left their Eden home. Man was exiled, the Scripture says, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Gen. 3:22. There was never to be an immortal sinner. Sin itself, and death, were one day to come to an end and be no more.

In that dark hour of forsaking Paradise, the first beacon light of prophecy had been hung out on man's pathway, the prophecy that the day would come when the seed of the woman, the Son of God made flesh, would bruise the serpent's head. He would win the victory over Satan and over death. In the light of that prophecy the believing children of God have made the long pilgrimage of this world toward Eden restored.

Pilgrims to the Heavenly Land

The patriarchs knew a better land than this sinful world was being prepared for the faithful. Abraham of old Chaldea might have been a lord and prince on earth, but he chose rather to have an inheritance in the world to come, and to live the pilgrim life on earth.

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10.

"No patriarch had a home: the grassy dells,
In which his sheep and camels browse today,
Tomorrow are deserted, and their wells
Forsaken; the long line resumed its way
Once more, and in perpetual pilgrimage
They passed their lives from infancy to age."

—Burns.

No perishing city of this sinful, dying world could satisfy the longing of faith. That is why the faithful of all the ages have been waiting for the day of Christ's second appearing, when all will go together into the heavenly home. The writer of Hebrews said of all the children of faith of olden time:

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

All Will Go Into Heaven Together

What joy! To these waiting ones in their dusty beds there is no consciousness of the passing of time. To the first martyr of the Old Testament, Abel, "who fell on sleep" as did Stephen, the first martyr of the New Testament, it will be as though he but closed his eyes and the next instant he hears the trump of God and rises from the dust to see the Redeemer in the air, gathering the saved by His angels to follow Him to the city of God. The apostle Paul pictures it all so clearly none can mistake:

"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go be-

fore] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

Then "together" the saved of all the ages are borne upward with the Lifegiver and His angel hosts to the city of God. The place for every one has been prepared. That was one of the Saviour's joys as He bade His disciples good-by. He said to them:

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

The Capital of That Land

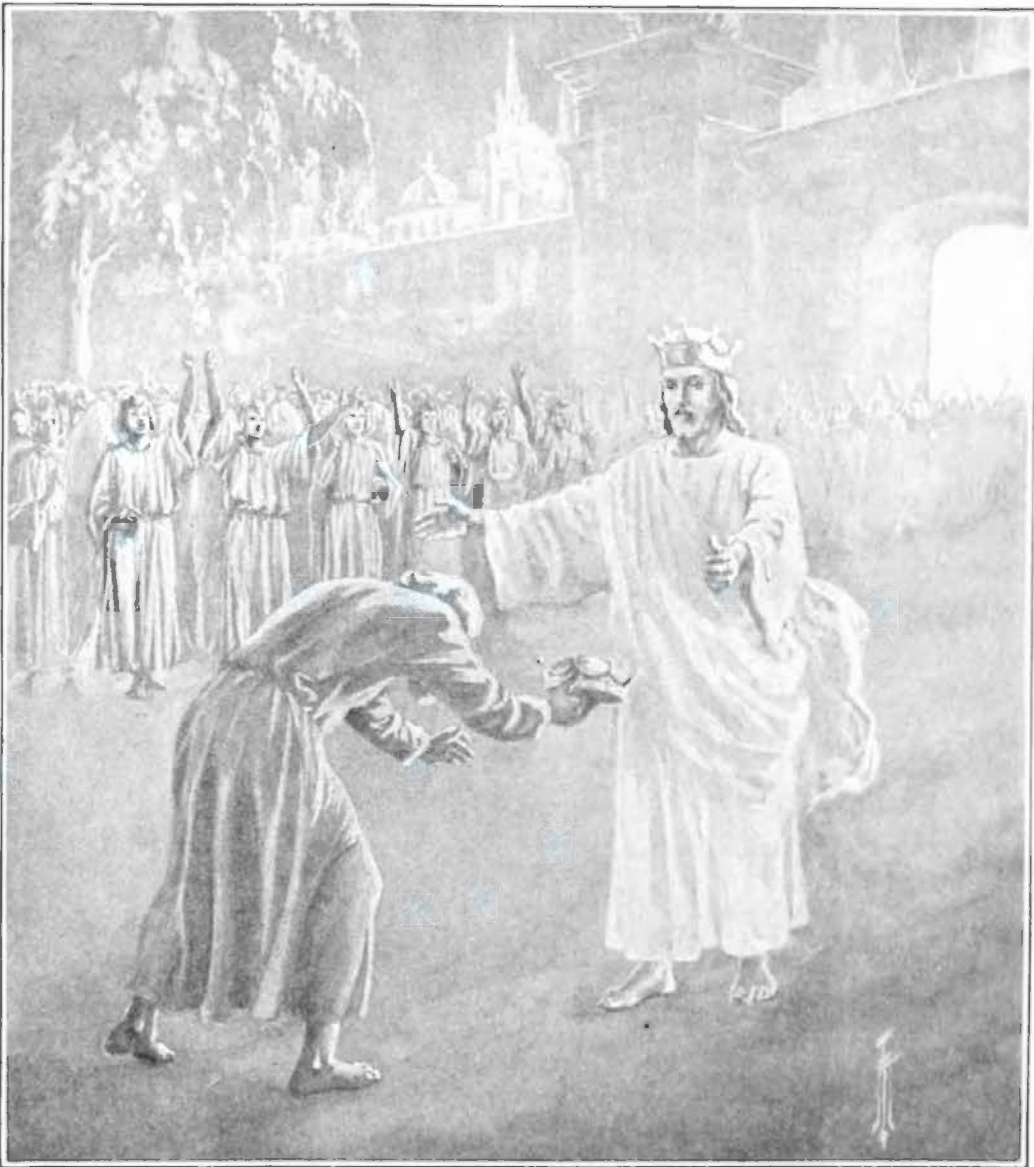
The place is prepared; for in a vision of the great day of triumph, when Jesus welcomes His children to the eternal kingdom, the prophet was shown the city, "having the glory of God."

"Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The city lieth foursquare." "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." "And the twelve gates were twelve pearls." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:11, 18, 21, 23.

What words can picture the rapture of the pilgrims from earth as those gates open to disclose this glorious pageant to the redeemed. It is actually the lost Eden, with its tree of life, into which the saved of Adam's race are ushered. We know it is there, for the prophet was shown it in order that he might tell us. It is waiting for the redeemed to come:

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

"And there shall be no more curse: but the throne of God and of



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THE TWO ADAMS

The father of the race meets his Redeemer.

the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Rev. 22:1-5.

Adam Will See Eden Again

"No more curse." How the words span the years since Adam heard the sentence, "Cursed is the ground for thy sake."

What a moment when, in the sight of angels and the redeemed, our parent Adam, who was once "crowned with glory and honor," casts his now restored crown of glory at the Redeemer's feet!

Inspiration searches human language to convey the picture of the riches and glory of the heavenly city; but chief above all—infinately above—are the riches of love in Christ Jesus.

Strange that men should let the riches of earth blind the eyes to the riches of the eternal inheritance. "Is it gold you want?" one servant of God used to cry out; "the streets up there are paved with gold!" Not all the fleeting glory and honor that earth ever gave can compare with the joy that will be the portion of the humblest child of God who marches into that city when the royal hosts of the saved "bring their glory and honor into it."

The Quest of the Ages

How many have sought for some way of escape from the decree of death that was pronounced upon the sinner! It is a pathetic story. "Do men die with you?" asked the tribesmen of Central Africa who first met Livingstone. "Have you no charm against death?"

The story of the original Eden home, of the tree of life, and of the angels with the flaming sword guarding the way, passed into the primitive traditions of the early nations. Those angel guardians must have kept the way back to Paradise with flaming swords until the days of the flood. Then Eden with its tree of life was translated to heaven. But as the sons of Noah told the story to their children after the deluge, and as men fell away from God and built up their false theories of religion, the tradition of the lost Eden leavened all early civilization. Lenormant says:

"The idea of the Edenic happiness of the first human beings constitutes one of the universal traditions."—*Beginnings of History*, p. 67.

L. W. King's "Legends of Babylon and Egypt" tells us of the earliest ideas of paganism:

"The winning of immortality by man is bound up with eating the food of life and drinking the water of life; here too man is left with the gift of wisdom, but immortality is withheld. And the association of winged guardians with the sacred tree in Babylonian art, is at least suggestive of the cherubim and the tree of life."—*Page 136.*

One of the earliest poems in the libraries of Babylonia and Assyria was the epic of the king of Erech, in earliest times following the flood. This king, Gilgamesh, moved by the death of a companion, set out to search for his ancestor who had survived the flood—the Noah of our Bible—in order to learn where he might find the lost "plant of life."

"Yes, I will search the world from end to end
Until I find the secret germ of life, . . .

"Where the scorpion men guard the gate
Whose terror is overwhelming,
The sight of whom is death."

This quest for life, students of prehistoric times say, had a great influence on the early distribution of mankind. Prof. W. J. Perry argues:

"It ultimately led men from the ancient East to the uttermost ends of the earth in search of the earthly Paradise, the place where givers of life abounded, and immortal life, together with eternal youth, were to be enjoyed."—*"Origin of Magic and Religion," p. 57.*

This search for the lost home of the race persisted through the ages. Of China, it is said:

"In the fourth century B. C. the notion was sufficiently established to lead a feudal prince to make search for the Isles of the Blest."

The Chinese emperor traveled to the coast and fitted out ships to search the seas; but they returned without finding the Isles of Life.

God Shows the Way

But all along, while men were searching to find a way of escape from death, the living God was bearing witness to the nations of the way of life beyond the grave. A Saviour had offered Himself to die for man, and by divine power to bring

forth to life again all who would receive Him. This life by the resurrection of the dead was the bright hope of the patriarchs in those early ages when men of Babylonia and Egypt refused the light, and continued groping for a way that their own wisdom and science might discover.

And still unbelief and the advanced science of our time are pathetically searching for the secret of life, and leaving men to die without hope and without God. The effort of modern science to find the origin of life and of this material world in evolution, is as crude and vain as Gilgamesh's ancient aim to search,

“Until I find how man may conquer death
And reign supreme, coequal with the gods.”

All the time the gospel lifts up the promise of life and immortality in Christ. “I am the way,” He cries, “and the life.” There is no access to the tree of life and the lost Paradise save by Him. There is to be no immortal sinner. God only is “the King eternal, immortal,” “who only hath immortality.” 1 Tim. 1:17; 6:16. And Christ alone “hath abolished death, and hath brought life and immortality to light through the gospel.” 2 Tim. 1:10. Lay hold of Him, is the message. “Lay hold on eternal life.” 1 Tim. 6:12. “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. Life and immortality are the gifts of God to faith that lays hold of the Saviour who died for us, and who rose to life for us, and who is coming again to lead His children back to the eternal Eden home.

Almost Home

The quest of the ages is soon to be realized. The gospel message is calling men and women to prepare to meet the Saviour who is coming to bestow the gift of immortality and usher in the eternal kingdom.

After describing the glories of the city of God, the prophet John adds:

"He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them." Rev. 22:6-8.

The events of our time show prophecy fast fulfilling. While the closing judgment work is passing in heaven above, the gospel message of the judgment hour is speeding to "every nation, and kindred, and tongue, and people." At its call the people are responding. In the far North we hear them singing,—

"They come from the North,
They come from the South,
They come from the East,
They come from the West,
They come from the mountain,
They come from the plain."

Far south, in the heart of the African continent, children of the advent hope are singing something like this:

"We are pilgrims all to the city of gold,
We are traveling to a country where we'll never grow old."

It has been the hope of all the ages, and soon it is to be fulfilled. When the judgment hour in heaven closes, and the last name on the books of record has been called, then the voice from the throne will cry, "It is finished." Then, the last chapter of John's vision tells us, the decree will go forth:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.

"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. . . . I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:11-17.



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THE CHRIST OF CALVARY

"He which testifieth these things saith,
Surely I come quickly." Rev. 22 :20.

The coming Jesus says: "He which testifieth these things saith, Surely I come quickly."

The waiting church responds: "Even so, come [quickly], Lord Jesus." Verse 20.

In the Earth Made New

Other studies have shown how, a thousand years after Christ's second coming to take His children to the city prepared in heaven, the Holy City descends to earth, with Jesus and all its inhabitants:

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them." Rev. 21:2, 3.

Then come the scenes of our previous chapter—the last attack of Satan and his hosts, the destruction of the evil one and of all sin and sinners, the purifying of the earth by fire, and the creation of the new earth:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Verse 1.

The original purpose and plan of God for man is to be carried out. The earth renewed like Eden, with its city that Christ has prepared, with the tree of life, and the river of life flowing from His throne in the midst of it, is the home of the redeemed, the inheritance of the saints in light.

The lost sheep is returned to the fold. This world that wandered from the fold, the only one of all the glittering worlds on high, is brought back again, shining in the universe of God with a glory far above the brightness that adorned it before it fell. For where sin abounded, grace did much more abound.

The prophecies of old picture this redeemed earth as a land of pure delight:

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . The voice of weeping shall be no more heard in her, nor the voice of crying. . . . They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65:17-21.

It is real life for real beings who once lived and toiled on earth. And thank God, it is so real we shall know one another there:

“O, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again.”

On Patmos the vision of it transported the prophet while he wrote with inspired pen:

“God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega [the A and Z], the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son.” Rev. 21:3-7.

The beacon lights of prophecy have spanned and brightened all the way through human history, from Paradise lost to this, our day, on the verge of Paradise restored. Let us follow the shining light yet the little way mankind has to go. Truly, for us now it is written:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” 2 Peter 1:19.

“And life’s bright fountain springeth yet, as free, and fresh, and fair,
As when in Patmos’ dreary isle it cheered the exile there!
And hark! The Spirit and the bride repeat in mercy still,
That he who is athirst may drink—yea, *whosoever will!*”

“O blessed voices! be it ours your loving call to hear,
And so obey that when, at last, from yonder radiant sphere
The heavenly Bridegroom shall descend to claim His own again,
We may lift up our heads and say, ‘Lord, even so, amen!’ ”

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